The Christian Century

PUBLISHED WEEKLY

The Case Against Gambling
By Ansley C. Moore

Korea Must Live!
By Harold E. Fey *(Final Article in Series)*

Christianity and Profits
By Edward J. Meeman

The Accent of Complaint
An Editorial

FEBRUARY 20, 1952

In This Issue

HAROLD E. FEY

concludes the series reporting on the human side of the war in Korea as he saw it while recently in that country. Dr. Fey spent approximately a month in Korea, in addition to time spent in Japan, Okinawa and the Philippines. His series of articles, which began in the Jan. 16 issue, will be found of great usefulness by churches and ministers in preparing for the "One Great Hour of Sharing" which will be observed on March 16 or 23 by most congregations in churches holding membership in the National Council of Churches.

ANSLEY C. MOORE

is an outstanding minister of the United Presbyterian Church, having been pastor of the Sixth Church of that denomination in Pittsburgh, Pa., since 1947. Dr. Moore, a native of Georgia, was educated at Emory University and the Columbia Theological Seminary, Decatur, Ga., and as a minister of the Southern Presbyterian Church held pastorates in Georgia, Florida and Alabama. He was also a trustee, while in that denomination, of Agnes Scott College and Columbia Seminary, chairman of the General Assembly's advisory committee on Christian education and associate editor of the *Presbyterian Outlook*. Since coming to Pittsburgh he has served as a delegate to the Geneva conference of the World Alliance of Reformed Churches Holding the Presbyterian System and as an alternate at the Amsterdam organizational meeting of the World Council of Churches.

EDWARD J. MEEMAN

is one of the south's most distinguished journalists, being editor of the *Press-Scimitar* of Memphis, Tenn. Mr. Meeman began his career as a reporter on the Evansville (Ind.) *Press*. From there he moved to Knoxville, Tenn., where he edited the *News-Sentinel*. He has been editor of the widely known Memphis paper since 1931. Twice previously the Memphis editor has contributed articles to The Christian Century.

Contents

EDITORIAL

Editorial Paragraphs 211
The Accent of Complaint 213

SIMEON STYLITES: 'Beautiful Isle of Somewhere' 215

CONTRIBUTED ARTICLES

Korea Must Live! by Harold E. Fey (Article VI in Series) 216
The Case Against Gambling, by Ansley Cunningham Moore 218
Christianity and Profits, by Edward J. Meeman 219

BOOKS

A Protestant Manifesto, by Winfred E. Garrison 221
Books in Brief 221

CORRESPONDENCE 222

NEWS OF THE CHRISTIAN WORLD

Providence, R. I. 224
Presbyterian Men 224
Australia 225
Nashville, Tenn. 226
Southeast Asia 228
Chicago 229

CURRENT FEATURE FILMS 231

The Christian Century

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Coming Events

Feb. 17-24. Brotherhood Week.
Feb. 19-20. Western Section, Alliance of Reformed Churches Throughout the World Holding the Presbyterian System, Annual Meeting, Buck Hill Falls, Pa.
Feb. 19-21. Pacific School of Religion 30th Annual Pastoral Conference, Berkeley, Calif.
Feb. 19-21. Pacific School of Religion 31st E. T. Earl Lectureship, Berkeley, Calif.; William F. Albright, Harry Emerson Fosdick, speakers.
Feb. 20-21. American Protestant Hospital Association 31st Annual Convention, Cleveland.
Feb. 21-24. North American Lay Conference on the Christian and His Daily Work (National Council of Churches Department of the Church and Economic Life, Canadian Council of Churches, Conference of U.S.A. Member Churches of the World Council of Churches), Buffalo.
Feb. 22-24. 19th Annual Institute of International Relations (American Friends Service Committee, New York State Peace Council), Syracuse, N. Y.
Feb. 23-24. Reorganized Church of Jesus Christ of Latter-day Saints Youth Institute on Hispanic America, Lamoni, Iowa.
Feb. 24. Chicago Sunday Evening Club; Abraham Shusterman, speaker.
Feb. 24-28. Union Theological Seminary Sprunt Lectures, Richmond, Va.; Robert J. McCracken, Georges A. Barrois, Roy L. Smith, speakers.
Feb. 25-March 1. Reorganized Church of Jesus Christ of Latter-day Saints Book of Mormon Institute, Independence, Mo.
Feb. 27. Ash Wednesday.
Feb. 28-March 2. Seminar for Christian Citizens (High School Students) (Friends sponsorship), Washington, D. C.
Feb. 29. World Day of Prayer (N.C.C. General Department of United Church Women).
Feb. 29-March 1. New York State Student Christian Movement Conference on Christianity, Education and Secularism, New York city.
Feb. 29-March 3. Scandinavian-German Church Conference on the Christian and Authorities and the Christian and the World, Sigtuna, Sweden.
March 1-7. Methodist Woman's Division of Christian Service Seminar on the Issues of Peace, New York city, Washington, D. C.
March 2. Chicago Sunday Evening Club; Martin Niemöller, speaker.
March 2. 495th Anniversary Observance of Founding of Unitas Fratrum (Unity of the Brethren in Moravia), Bellville, Tex.
March 3. Pittsburgh and Allegheny County Ministerial Union Lecture Series; Bishop Richard S. M. Emrich, speaker.
March 3-6. United Christian Missionary Society (Disciple) World Order Seminar (United Nations), New York city.
March 9. Chicago Sunday Evening Club; Bishop Richard C. Raines, speaker.
March 11-14. Churchman's Washington Seminar on the Christian in Politics, Washington, D. C.
March 16-23. One Great Hour of Sharing.
March 18-19. Conference of U.S.A. Member Churches of the World Council of Churches Annual Meeting, Buck Hill Falls, Pa.
March 20-23. Seminar for Christian Citizens (High School Students) (Friends sponsorship), Washington, D. C.
March 21. N.C.C. General Board Meeting, New York city.
March 23-25. National Student Y.M.C.A. and Y.W.C.A. "Meet Your Government" Seminar, Washington, D. C.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXIX CHICAGO, FEBRUARY 20, 1952 NUMBER 8

EDITORIAL

CROP Continues As C.W.S. Program

FOR MORE than three years, the Christian Rural Overseas Program was carried on by cooperation between Roman Catholics and Protestants. Now this partnership between Lutheran World Relief, the National Catholic Rural Life Conference and Church World Service is about to dissolve. The reason given is that the higher overhead required by the interfaith form of organization is no longer justified, since the volume of materials donated through CROP has shrunk. The Chicago office of CROP assures us that the decision to dissolve the partnership has been achieved with good will all around. This is good news. It is consistent with the history of an enterprise which since 1948 has collected $11 million worth of commodities, mostly from American farmers, which it has shipped to more than 30 nations needing relief. Such a wind-up for CROP is also promising for the future. Since this adventure in cooperation has succeeded in achieving its limited aims, the prospect brightens that in due course other programs with wider purposes may be launched. There is no good reason why not. The encyclicals of the modern popes have opened the way for cooperation on matters of mutual concern in the field of social action, and there is no reason from the Protestant side why such cooperation should not be more widespread than it is. We are happy to learn that CROP is to be continued by Church World Service, which has received about two-thirds of the commodities contributed. Church World Service started CROP on its useful career, and is well qualified to keep it in the forefront of Christian relief agencies.

Monarchs, Not Monarchy, Give Power to Symbol

ONCE AGAIN the unique place which the British monarchy holds in public esteem has been shown by popular emotion over the death of George VI and the accession of Elizabeth II. When Americans, who may find it hard to understand the fierce attachment of the British people to the throne, seek an explanation, it is generally couched in terms which speak of the symbolic importance of the crown. Monarchy means to Britons, they are told, much what the flag means to Americans. It may be questioned, however, whether it is monarchy so much as the monarch that stirs British emotions. Until fairly recent times—that is to say, until more than halfway through the long reign of Victoria—the British monarchy was not, except under the first Elizabeth, especially popular. Thackeray, lecturing in this country in 1855 on "The Four Georges," dealt with them in terms which Lytton Strachey (whose *Eminent Victorians* appeared in 1918) would have thought it imprudent to use. The climate of opinion concerning the throne had changed in the interval; English republicanism had all but disappeared. The change began with the respect, followed by affection, accorded Victoria in her later years. The bohemianism of Edward VII had been forgiven by the time when, in his sixties, he began his brief reign. George V immensely increased the throne's prestige in his 26 years as ruler. It was the danger to that prestige created by Edward VIII's courtship which so quickly forced his abdication. His brother, a quiet, steady, unobtrusively religious man who could stand as the model for a British husband and father, once more immeasurably strengthened the symbol. This is a remarkable development in such times as these, for these are not fortunate days for kings. It suggests that the potency of the symbol resides in the character of the monarch rather than in the institution of the monarchy. Mr. Churchill, an avowed monarchist, would not agree. Yet if he had had his way and kept Edward VIII on the throne with the present Duchess of Windsor as his queen, Britain's uniting symbol would not have been as efficacious as it is today.

U.M.T. Bill Favorably Reported to House

BY A VOTE of 27 to 7 the House armed services committee endorsed a Universal Military Training bill (H.R. 5904) which it sent to its branch of Congress for action. Floor debate is expected to start next Monday. Although the printing of the bill's text has been delayed so long that it is not yet available—an almost unprecedented deviation from the usual congressional procedure—press reports state that the bill to come before the House will show little change from that recommended in the report of the President's UMT commission. This means that the analysis which appeared in The Christian Century for December 19, and is being widely circulated in reprint form, still applies. A copy sent now to a congressman may make all the difference in determining his vote. Such minor changes as the House committee made in the bill were evidently efforts to make it more palatable to the churches. These directed that the UMT commission draw rules barring liquor from UMT camps. (Nothing was said about beer in regular defense force camps where UMT draftees will be sent for part of their training.) Con-

scientious objectors would be permitted to take training in relief work or, in the case of C.O.'s who will don uniforms but refuse to bear arms, in the medical corps. Ministerial students would be exempted—a provision which should further swell enrollment at the already bulging theological seminaries. One other change would provide that all UMT "trainors" must be taken from the regular authorized strength of the armed forces. This, with the program fully in operation, would require withdrawing 200,000 men from the present forces. The bill thus sent to the House is not any such "voluntary" or "token" bill as had been suggested. It is for an all-out, permanent UMT form of peacetime conscription. It has no provision for any terminal date, would require 7½ years of service in the reserves after UMT, and would be brought into operation at the pleasure of the President or of the House. The House committee by-passed the practical question as to where the UMT conscripts would come from while the draft remains in effect, as it will until 1955. The implication is, therefore, that if enacted this will be largely a "stand-by" law, to be brought fully into operation only when the Pentagon no longer has a draft to draw on. And that, we suspect, is what the Pentagon wants. The next three weeks will tell the story as to whether this UMT bill can pass Congress. Washington journalists say that the chances of defeating it are good. They estimate that about a third of the members of the House are undecided as to how they will vote. Their constituents now have a last chance to make their wishes known.

Another U.N. Assembly Passes into History

WHEN the sixth General Assembly of the United Nations adjourned on February 5, the political pundits began their usual assessment of its achievements. They were not impressive. The American press has stressed the fact that the "Russian bloc" remained a hopeless minority of only five votes on most of the resolutions which came up for action. It has not made so much of the fact that the United States managed to get itself into positions where, on a number of matters involving colonialism, it seemed to be defending the status quo. On the very last day of the Assembly sessions, on a vote over the proposed human rights covenants, the U.S. was defeated in an effort to keep the U.N. from requiring that the political covenant shall provide that "all peoples shall have the right of self-determination." It was the Soviet Union which pushed this resolution through, helped by most of the Latin American, Asian, African and Arab states. As if to underscore the irony of the position taken by this nation, it fell to Mrs. Roosevelt to cast the ballot of the U.S. against this assertion of a human right first proclaimed by Woodrow Wilson. Viewed as a whole, however, and not on the basis of specific actions, the sixth Assembly indicated that the U.N. is gaining steadily in importance as an international forum, is gaining somewhat in importance as an organizer of specialized agencies, and is rapidly allowing its Security Council to lose such importance as it once had. It is as "the town meeting of the world" and as the authorizer and conductor of many kinds of technical agencies that the U.N. is proving its international worth. As an international police body it grows less and less effective, for the Security Council is rendered helpless by its own rules and by the reflection in its composition of the antagonisms and rivalries of two great power blocs. It is in becoming a "big voice" that the future of the U.N. lies; not in trying to be a "big stick."

Who Defends Integrity of Medical Profession?

SEVEN PHYSICIANS in Poughkeepsie, New York, were told recently that they must resign from the Dutchess County League for Planned Parenthood or leave the staff of St. Francis hospital, an institution maintained by the Roman Catholic Church. Three complied. Four refused. Now who is going to defend the four in the ethical practice of their profession? Will the county medical society rise up to help them maintain their position? Will the New York state society offer its aid? Has the American Medical Association taken up their case? Each physician pays a substantial fee each year to maintain his membership in these professional associations. They should be the physician's first line of defense against those who seek to compel the medical profession to subvert scientific standards and human welfare to sectarian theories. The American Medical Association makes a big point of its claim that through the A.M.A. and its subordinate associations the profession maintains the highest possible standards and gives the physician the greatest possible security and freedom. It should now be in a position to require St. Francis hospital either to rescind its ruling or to lose the services of all members of the American Medical Association. If it refuses to act in behalf of members who serve the interest of humanity according to their best professional knowledge, how long will it be before American medicine is completely dominated by the Roman Catholic hierarchy? If the medical associations choose to act in this instance—one of a succession—a good place to begin is to look into the terms of the federal grant of funds by which the hospital in question recently completed a large addition. Why should Congress appropriate funds for hospitals which insist that medicine shall be controlled by sectarian standards?

The Reformation Marches On

MUCH INTEREST has been shown by the French press in the withdrawal from the Roman Catholic Church of a priest and about forty members of the Church of St. Severin in Paris. The Centre d'Informations Catholiques of Paris, in a long review of the incident, treats the priest, Jean Massin, as an unstable character. But the 16-page manifesto issued by the group, which now calls itself "The Community of Christian Hope," shows both intellectual capacity and spiritual insight of a high order. The surprising thing about the whole episode is that neither the priest nor his parishioners seem to have had any contacts with Protestantism or any knowledge of Protestant literature before their withdrawal. But they had engaged in intensive study of the Bible which gradually led them to positions almost identical with those of the 16th century

Reformers. Recent formulations of papal doctrine, especially the bull decreeing the dogma of the assumption of the Virgin, gave the final push which took the group outside the Roman fold. The degree to which their manifesto breathes the living spirit of the Reformation may be judged from this brief quotation: "We searched the Gospels in vain for [the two distinct sets of rules the Roman church recognizes] precepts for the salvation of the many and counsels for the perfection of an elite. . . . We reject any sacramental doctrine and any use of the sacraments which presupposes that God's grace is automatically distributed at the command of human actions. We repudiate any church which idolatrously pretends that in its human structure, organization and government it possesses an absolute revelation of God, and attempts to impose [its rule] on the world as necessary to salvation." What this will lead to cannot as yet be foreseen. The "Community of Christian Hope" is now an independent body, but it recognizes the dangers implicit in separation from other Christians. It may move into organized French Protestantism. But Protestants are moving slowly—much too slowly to satisfy such a vigorous Protestant paper as *Réforme*—to encourage affiliation with the French Evangelical Church.

Puerto Rico's Constitution for Church-State Separation

PUERTO RICO will vote on its new constitution on March 3. If the vote is favorable, as expected, it will then go to the U.S. Congress for final ratification. The new instrument provides that "No law shall be made respecting the establishment of religion or prohibiting the free exercise thereof. There shall be complete separation of church and state." Another section, however, prohibits interference with state provision of "noneducational services" to children in parochial schools. The Roman Catholic bishops of San Juan and Ponce have announced that they are satisfied with the proposed constitution. . . . Harold L. Ickes, who died on February 3, was secretary of the interior longer than any other man in the nation's history. He was also responsible for the administration of scores of other federal agencies, most of them connected with the war effort. Every obituary comment we saw emphasized Mr. Ickes' high standards of personal probity and the success he achieved in keeping graft out of government enterprises where it might have flourished. Something of a commentary on the present level of public life seems implied in the fact that the honesty of a public servant calls forth so much eulogy. . . . There should be a wide response to the appearance of a new monthly, *Religion & Health*, with Russell L. Dicks of Duke University as its editor. Its first issue opens with a welcoming word from E. Stanley Jones, and a hasty sampling indicates that it is exactly what the minister seeking help for his work with the physically and mentally ill has been looking for. Subscriptions at $2.50 should go to Box 4802, Duke Station, Durham, North Carolina. . . . Bishop Dibelius has not only declined the Distinguished Service Cross of the West German republic, but has asked President Heuss not to confer decorations on active Protestant churchmen. The same cross had already been conferred on retired Bishop Wurm and Bishop Hans Meiser. . . . A number of states and cities have been disturbed recently by charges that textbooks used in public schools carry "communistically inclined" teaching. The best discussion of this whole question we have seen—best informed, best tempered—is in the current issue of *Commentary*.

The Accent of Complaint

ONE of our friends dropped in the other day. He was attending one of the midterm convocations with which theological seminaries break the monotony of winter classes. How, we asked, were things going? Oh, fine, fine; good attendance, good lectures, good talk in the common rooms. And how about the addresses by the Rev. Dr. Chrysostom, the advertised star in this year's galaxy? Oh, all right; pretty good, in fact; fully up to the Chrysostom reputation. But he had decided to skip one, for he found himself growing a bit restless under the accent of complaint which seemed so prevalent in clerical discourse these days. So he had sought refuge—of all places!—in an editorial office.

I

We have no means of knowing how justified our friend was in this particular case. But we recognize the symptoms he was describing and their dangerous nature. It is a danger against which editors need to be on guard fully as much as preachers. Perhaps more than preachers. There is so much evil at work in the world, so much threat blackening the future, that unless we take great care we can slip almost unconsciously into habits of complaint which leave the idea that we regard ourselves as victims of a malign fate without parallel in history.

> The time is out of joint; O cursed spite,
> That ever I was born to set it right!

Even an Elizabethan could accurately depict the mood. But some of us in this day have an unusually virulent case.

In his just published autobiography, *By the Way*, Bishop Francis J. McConnell says that "as I look back over the years, at first glance I see large reason for pessimism as to the prospects for religion in such a world as ours." Then he enumerates some of the things which give "much reason for discouragement, if not of despair." "All these conflicts," he concedes, "have had a dreadful effect upon even the temper of the churches. The worst product is the appearance in our schools of professional pessimists who find no good in anything unless it declares that there is no good." But his conclusion is in another key: "I have been all through this, and it sums up to a bad total, but it is really not the total." Here is no accent of complaint.

The man in the pulpit has a responsibility to make plain the nature of the times in which he is preaching and of the judgments which lie on contemporary life. But it is not true that this is the first period in which the religious interpretation of life has been challenged by competitive interpretations of vast power. Some of the very competitors against which the pulpit cries out in terms which suggest a wholly new and unprecedented enemy can trace their lineage at least as far back as Sodom and Gomorrah. They may con-

front the efforts of the preacher of righteousness with what seems like a new pervasiveness or a new intensity, served by new technologies and new mores. Essentially, however, there is nothing new about them. What the preacher is up against today is what he has been up against as long as there have been preachers. He has no reason to complain that he is being forced to deal with an opponent his predecessors never had to face.

II

Consider, for example, the contemporary stress on secularism. It runs all through modern society. It gives us what Professor Sorokin calls a sensate civilization. Its challenge to the church, within as well as without, is profound and profoundly disturbing. But it is nothing new. The preacher—and the editorial writer—has no license to complain that here is a new diabolism, suddenly thrust into the moral arena by the industrial revolution. Amos knew this particular enemy as intimately as do any of us.

The same thing can be said of some of the other principalities and powers of our age. No one can be unaware of the problem of militarism. We have already suffered through two world wars in our generation. The world is filled with refugees and ruined cities. The burden of armaments grows intolerable. Our scientists and our laboratories—the pride of our eyes—are turned to the service of the bomb-makers. And the voice of the drillmaster becomes increasingly the voice of the state. All true enough. But certainly not true for the first time in history. The preacher of righteousness as a way of peace has been wrestling with this same monster of militarism for millenniums. It's an old story, though given a new urgency by modern technology.

Even communism is not as shockingly new a challenge as one might be led to think from much pulpit discussion. To be sure, Hegel's dialectical method was laid down in the opening years of the 19th century and the "Communist Manifesto" just celebrated its centenary. Lenin, Trotsky and Stalin have been our familiars in the morning paper. But the underlying materialistic conceptions from which communism throws down its gage to the religious conception of man and of the nature of the good society—every Hebrew prophet had to face them.

What we are saying is not that the preacher should ignore such things as secularism and militarism and communism. Of course he should not ignore them. These are genuine, gigantic powers of this age. But the pulpit does not need to treat them in the voice of complaint. They are not a unique demonstration of the malignity of the Evil One turned loose on this particular generation to make his task uniquely hard for the preacher who may think of himself as unlucky to be born into this period. They are evil powers with a long history, powers with which all faithful preachers of righteousness have had always to reckon. The factor which can protect today's preacher against falling into the accent of complaint was pointed out a long time ago. He can, if he belongs in the pulpit, "taste the powers of an age to come."

All of us who deal with the life of the churches need to be on guard lest we drop into this accent of complaint even when we are dealing with the ordinary problems of institutional activity. Take the matter of lay apathy as an illustration. It is important. It bears directly on the ability of the church to discharge its responsibilities. The pulpit needs to take cognizance of it, though there isn't much point in castigating a congregation for the sins of its absent members. But how often is lay apathy treated as though it was something specially thought up to torment the particular exemplar of pastoral faithfulness and preaching stimulus at that moment in the pulpit?

Lay apathy has been around a long time and we expect it to be one of the last things overcome in that "consummation" which the theologians are now telling us constitutes the Christian hope somewhere beyond the bounds of history. The faithful Christian minister will always have to struggle against it—more, we expect, in his role as pastor than as preacher—but if he is wise in his approach to his people he will take care lest what he says suggest a personal complaint. So in his dealings with youth. We have heard clerical references to "the youth problem" which sounded as though it was something born on the day of the speaker's ordination and as a sort of special thorn in the flesh for his own particular chastening. And so in what the preacher has to say about his own economic security, or insecurity.

III

Is today's preacher having a harder time, being forced to pit himself against tougher problems, than all his predecessors? We don't know. Our reading on the state of society in other periods—say, in the time of Augustine, or of the Byzantine emperors (most of whom loved to dabble in theology), or western Europe in the 13th and 14th centuries, or Wesley's England—does not suggest an affirmative answer. But that is not the thing that matters. The thing that matters is the extent to which the preacher finds in his difficulties a stimulus to greater effort and in his gospel the lift of an unquenchable faith. To a Christian minister who sees his difficulties as challenge and opportunity, there is no danger of falling into the accent of complaint.

Moreover, there is still another element to bear in mind which lies beyond all this. We live in a time when the limitations of men, even of the best men, have become painfully evident. But it is a privilege to live in such a time, for in it we can know with certainty that beyond our weakness the power of God is working. Beyond the best plans of statesmen and churchmen, the divine purpose is fulfilling itself. In the knowledge that there is such a purpose, and that not even the shortcomings of men will ultimately defeat it, there is an assurance and cause for thanksgiving which should protect us against all temptations to self-pity or despair.

Readers of this paper should find a lesson in the unforgettable reports of our managing editor from Korea. The church in Korea has been through a shattering experience. It has seen something like five hundred of its ministers killed; hundreds, probably thousands, of its churches destroyed; families scattered, whole congregations exiled. Yet it is coming through this ordeal with increased spiritual power to serve its harried countrymen. The awful suffering has produced a magnificent Christian achievement. In all Dr. Fey's reports—his private letters as well as his published dispatches—we have not read a line which suggested an encounter in any Christian center in Korea with the

accent of complaint. It may be there, but if so it is so faint he never heard it. Much the same thing is reportedly true in the German congregations which have rebuilt their churches from the rubble.

In a time such as this, the Christian pulpit needs to have great care concerning the voice in which it speaks. The voice of judgment? Yes. The voice of guidance? Yes. The voice of warning? Yes. The voice of hope? Yes; gracious Lord, give the pulpit the voice of hope. But the voice of despair? No, not that. The voice of complaint? Never.

'Beautiful Isle of Somewhere'

EDITOR THE CHRISTIAN CENTURY:

SIR: They do not sing it any more in any church I ever go to, but I often seem to hear an echo of it in the service and sermon. I mean the old song, "Beautiful Isle of Somewhere."

Are you old enough to remember how Woodrow Wilson got in bad with a lot of people by taking a crack at that song? He said in fine, literary, Presidential-message language that he thought it was a terrible song, both musically and religiously, and that, in short, it gave him a large pain. That drew some applause from part of the house, but from elsewhere it drew a groan and a hiss and the charge that he was practically an atheist.

It isn't the song I hear in church that I am thinking of, but the reiteration of that word "somewhere." It seems to be the preacher's pet word, "some" in its many forms—somewhere, something, somehow, sometime. It steals in on the preacher's thinking like a heavy Newfoundland fog. The peroration is coming up: "One thing is sure, brethren. The international situation is terrible. We must do *something* about it." The congregation sits back relieved. For one tense moment it had looked as though the preacher was on the brink of recommending a course of action in definite terms. But he caught himself in time.

Perhaps Alfred Tennyson is partially responsible in giving the formula for the "something" school of thought:

> Oh yet we trust that somehow good
> Will be the final goal of ill.

A less foggy word would be a boon. We are warned that "juvenile delinquency is growing; it must be reduced somehow." Some! Some! Some! We feel like crying, "Oh, for an hour of Bernard Shaw!" It is on record that once, in the early days of Fabianism, when H. G. Wells was proclaiming passionately in his high squeaky voice, "Something must be done about the unmarried motherhood of England," Mr. Shaw asked from the back row, "What, for instance?" How about assigning one of the ushers to sit in the back row and to call out every time the preacher takes refuge in a "beautiful isle of somewhere," "What, for instance?"

That word "some," with all its derivatives, is one source of weakness in the proclamation of the gospel. It was quite otherwise both in the beginning and at the end of the gospel story. When the people asked John the Baptist what they should do he did not answer, "Oh, something or other." He said, "Share your coats and food; don't gouge on collecting taxes; don't make any false accusations." Bothersome positives, painfully specific! When at Pentecost men asked Peter, "What shall we do?" he did not say, "Do something." He said, "Repent!" If Jesus had talked about "something, somewhere, somehow," he might have lived to a ripe old age. He got on the dangerous ground of the concrete. He talked about the specific: "You have made my Father's house a den of thieves."

Can't you do something about it, somehow?

Yours, SIMEON STYLITES.

VERSE

When Lilies Bloomed

IT was spring when Gabriel came,
Tall lilies were in bloom.
Could Mary know what hours her heart
Must share myrrh-scented gloom—
That later spring—till lilies leaned
Over an empty tomb?

LESLIE SAVAGE CLARK.

My Christian Friends

WE make no boast of blood
Of nationalistic hue;
Warm, common red it runs
In Gentile and in Jew.

We raise no stern salute
To vaunting rulers' might;
They owe their strength to us,
Colored and white.

Freemen, fear only God,
Follow no line.
Safeguard His houses here:
Church, temple or shrine.

JOHN A. CAPPON.

Spring in Galilee

DID Mary take him out to walk
When he was very small,
And lift him up to show him nests
Of sparrows on the wall;
And pick some lilies of the field
For baby hands to hold,
And ask a shepherd could they see
The lambs inside his fold?
I'm sure her laughter chimed with his
And joy around them spread,
And love was like an aureole
Around each gentle head.

LESLIE SAVAGE CLARK.

Korea Must Live!

Ultimate Issues at Stake in Ravaged Land—Concluding Article in Series

By Harold E. Fey

THE FUTURE of Korea is overcast with the great darkness that shrouds our modern world. But no estimate of that future is worth consideration which omits the power of God working through Korean Christianity. Having visited Korea and seen the tragedy of the most devastated country on earth, I am compelled to testify to the reality of the spiritual power which has been released in and through that country on the cross. Here is something strange and mighty, something which changes tears of sorrow to glory in tribulation, something which transforms moans of pain to shouts of victory. Here is a quality of life which triumphs over death.

This power continues to sustain the spirits of the Korean people in the face of incredible suffering. "In all my experience," says the former director of the International Refugee Organization, J. Donald Kingsley, "I have never seen destruction and human suffering on so large a scale as in Korea." Yet Mr. Kingsley elsewhere has spoken of the incredible fortitude and heroic spirit of the Korean people. In spite of the fact that the Christian community of Korea contains not over a million people, or one in 20 of the population, it is Christian faith, vision, endurance, and finally Christian triumph in martyrdom, which keep the whole nation strong.

Life-and-Death Struggle

Christianity in Korea is doing something more than fighting a rear-guard action. Confronted with the onrush of victorious Asiatic communism, it not only refuses to acknowledge defeat but proceeds to convert its assailants wherever the two creeds are given an equal chance. In the providence of God, Korea may turn out to be the place on earth where Christ and communism for the first time really come to grips, not theoretically but actually in a life-and-death struggle, with Christ the victor.

That is what gives the struggle which has been going on on Koje island so much significance. In the great prison camp on that bit of land to the south of Korea, Christian and Communist are fighting it out with the weapons of the spirit. Here the two conceptions of truth and two ways of life confront each other on the basis of equality. Here Communist prisoners of war are given the chance voluntarily to study, to discuss without fear, to ask questions, to have opinions. This educational program loosens the mental chains of Communist enslavement to materialism, but it does not in itself liberate men. Liberation comes through the Christian faith, brought to this place by missionaries and Korean pastors. This also the Communists are free to take or to leave alone. The only things they are not free to do are to run away or to kill those who are bringing the Christian message to them. Under these circumstances Communists are being converted by tens of thousands. Here where the ideological struggle is conducted fairly, truth triumphs as it has always done, as it will always do.

Make no mistake about it—that victorious truth is Jesus Christ. Archibald Campbell, a missionary artist of Taegu, whose paintings of Korean children playing happily in the ruins and of other themes portray the joy in tribulation which everywhere marks Korean Christianity, wrote in the worst sufferings of last winter:

> The only answer to the question of the preparation of Christians for such an ordeal, aside from the wearing of bullet-proof vests, is a genuine infilling of the Holy Spirit in the manner of that in the Acts of the Apostles. A thorough grounding in the Word of God is of course essential. Only this can have any influence against compromise and failure. Only this can give not merely consolation in suffering and bereavement but the "glorying in tribulation" spoken of by Paul and Peter and the "counting it all joy" spoken of by James. The development of a life of habitual deep-rooted prayer is without question another essential in the preparation of Christians for such first century persecutions. Fortunately this prayer life, as well as the study of the Word, has been an outstanding feature of the life of the Korean church. Not much credit for it can be assigned to missionaries, but to the Koreans themselves. It is a sad fact that attendance at the daybreak prayer meetings, the all-night prayer meetings and the days of fasting and prayer have been a heavy burden on the weakness of the missionary flesh.

Other considerations should be added, without detracting from the above observations. In no other country do Christians sing as do those in Korea. Nobody can live long with Korean church people today without hearing such melody as moves the spirit, or hearing stories of men singing when they are being marched out to face firing squads, when they are on trial for their lives, when they are lying in foul prisons. Another factor is the tradition and practice of independence in the Korean churches. In this country more than two generations ago the Nevius plan, as it was called from a China missionary, was put into effect. It sought to make the church self-supporting, self-governing and self-propagating. That is why it surprises nobody today to find that churches have sprung up in refugee camps and in temporary clusters of hovels beside the road, that Bible institutes have appeared in prisons or work camps, or that Sunday schools are in session every day in the week wherever children congregate. More than that, this tradition and practice make men ready to assume responsibility when duty calls, no matter what the danger.

Ready One by One

For example, when Dr. Hyunki Lew, head of the Methodist seminary in Pusan, was called to the bishopric of his church, he accepted the call, even though he knew acceptance might cost him his life, as it had his martyred predecessor. Dr. Horace Underwood, whose grave in the United Nations cemetery at Pusan testifies to his own devotion, was writing about this spirit, which especially is characteristic of the magnificent new generation of students now in seminaries in Korea, when he spoke of "well trained but chiefly courageous members ready one at a

time to step into the danger spot when the previous man is gone." Nearly 500 pastors and ten times that many lay leaders of Korean Christianity have been killed by the Communists. Today there are 500 students studying in one new Presbyterian seminary in Taegu, and many in other places, ready one at a time to step into the danger spots in Korean church life.

Most of the students in these seminaries are refugees. They need everything but consecration to Christ, which they have in abundant measure. When I was in the Church World Service office in Pusan, I was introduced to one of these young men. Later I learned that his minister father had been killed by the Communists. After long hesitation, he had come to ask whether the relief shipments had brought a little clothing he might have. He did not want much, but he had reached the point where he could not remain in school or continue to study unless he got something. A used suit was forthcoming. The students at Taegu get only two meals a day—a bowl of rice and another of watery cabbage soup. Some are living on one meal a day. The missionaries discovered one boy whose sight was failing because of malnutrition. In December 1951 school was dismissed early because winter had arrived sooner than usual and the students could not study because of the cold. Many of the students were expecting to spend the holidays ministering in refugee camps. Many not only have no homes, but have lost all contact with their families and do not know whether they are alive or dead. So they make the church their family.

Called for This Time

Korean Christianity was called forth, and inwardly conditioned by a purpose which it only partly understood, for such a time as this. It grew quietly and endured constant persecution patiently, as did the early church in Jerusalem before 70 A.D. Now that Korea's time of troubles has come, the church in Korea also goes everywhere that chaos drives it preaching the gospel. Today it supports nearly a hundred chaplains in the Korean army. The chaplains' corps has official sanction, but it is not paid from the public treasury. This arrangement disappointed the organizers of the corps, but it may turn out to have advantages. This Christian ministry to soldiers extends from the front lines to the base hospitals, and is very effective and well received. In addition, the churches are supporting chaplains in government prisons and maintaining a civilian ministry to the wounded. This last is organized under the National Christian Council and is universally appreciated.

The uprooting of the Korean people by the tides of war has demolished the old lines of comity between different denominations in Korea, and this has led to unfortunate misunderstanding and friction. It will be a great pity if these understandable differences are allowed to settle into permanent disaffections, and the National Christian Council is working valiantly to see that that does not happen. In this it has the wholehearted and cooperative support of the Korea committee of the Foreign Missions division of the National Council in this country, and especially of the two denominations most concerned, the Methodist and Presbyterian. In spite or perhaps because of the turmoil, many new churches are springing up. Some of them, like the Young Nak Presbyterian Church of Seoul, build great congregations of refugees in a relatively short time, and then build great church structures to house them.

The effects in Korean society of this spiritual dynamic overflow the churches in all sorts of ways. A Christian businessman is reorganizing in a southern town a profit-sharing paper company which was overrun when the Communist tide surged over the border. He has started building a factory, and persists in spite of the fact that twice construction has been stopped when galloping inflation overtook and consumed his resources. He hopes that some American will lend him $30,000 to get into production in paper-starved Korea. He is the principal backer of the one Christian paper in that country.

Relief that Redeems

A little woman, the wife of a martyred pastor, has organized a score of other women similarly widowed into the Misilhoi, a cooperative sewing enterprise. With a minimum of assistance from Church World Service, they sew for a living and pray the day will come when they can earn enough to contribute substantially to the churches their husbands served with their lives. Another group have, with C.W.S. help, imported some hand knitting machines from Japan and are conducting classes in their use and making sweaters and other knitted goods for sale. These are only a few of the ways in which Korean Christians are using assistance they receive to help themselves and to aid others.

What does all this mean to Christians in America? What should it mean? The hand of God is visible in Korea. The purpose of God is working itself out in that land of incredible suffering and superhuman triumph. Can we do anything less than redouble our efforts to help as we can? Americans, most of them American Christians, sent 4.5 million pounds of clothing to Korea before this year. This winter under the banner of American Relief to Korea, we gave an additional 3 million pounds. Soon another appeal will be made. It deserves a generous response.

During the week of March 16-23, the churches of this country are going to observe for the third year "One Great Hour of Sharing." This offers another opportunity for every Christian in America to help God work out his beneficent purposes in Korea. Through Church World Service, church people have given around $100,000 in money and enough goods to aid 300,000 people in that country. Nothing we have done anywhere to share the sufferings of these war-harried years has been touched with such glory. No opportunity now open to us is filled with such incalculable promise. For here, in this ministry of sharing, we take part not only in the relief of our brother's need but also in the destiny-filled doing of our Father's work.

Life

LONELY I come, you say, alone I go.
But some dissenting voice exclaims, "Not so!"
One in the great processional of birth,
I move with all that ever lived on earth.

STANTON A. COBLENTZ.

The Case Against Gambling

By Ansley Cunningham Moore

WE WERE WALKING from the television studio where the six of us had participated in a program called "The Pittsburgh Story." This particular program had as its theme, "Should Pennsylvania have legalized gambling?" Three young business executives, keen and very much alive, had acted as questioners. A Pulitzer prize-winning newspaperman and the writer were "experts" on the program. A political science professor from a near-by university was the moderator.

The newspaperman gave the program "color" as he had won a national reputation investigating crime, and especially gambling, in this county of 1,500,000 people. He had insisted while we were on the air that gambling is "an easy form of theft," and that it is "the easiest thing in the world to control" if officials want to control it. His investigations here had revealed, so he said, that in Allegheny county there is a gross "take" of $100 million a year, and in Pittsburgh a "take" of $50 million a year. He stood unalterably opposed to legalizing gambling—which, of course, fits in with the report of the Kefauver committee to the effect that no plan suggested for legalized gambling promised success. " . . . much of the propaganda for legalized gambling," that Senate committee noted, "can be traced to organized and professional gamblers."

A Layman's Questions

As we stepped out on the street one of the businessmen, who had listened with unusual attention in the planning conference the day before while I outlined the points I would make when we faced the cameras, turned to me and said, "Well, doctor, I don't know how much good you did with your last Sunday's sermon, but I'll bet you did more good today with what you said than with ten sermons."

I thanked him and as we stopped for a street light he went on: "You know, I've never known why the Protestant church is opposed to gambling. I've never heard any sound arguments against gambling, given without emotion. I've never heard my minister preach on gambling. Last night," he continued, "I was at a party with some of my friends. The conversation turned to this television program and I told them the points you had made against gambling. None of them had ever heard why the church opposes gambling. Thank you very much," he said as we parted, "for your help."

I left him—that attractive young businessman, so likely to rise in influence in this great industrial center of the world—wondering how many other men there are in America who like him have never heard religion's argument against gambling. He knows that legalized betting on horse races, numbers, and the like hurts legitimate business. He is aware that gangsters rule the gambling business and that they put their greedy hands into legitimate business and spoil that too. But is gambling at bridge (so-called "private gambling"), shooting "craps," playing poker for money, betting on football and baseball games, pitching to the crack, wrong? Is it *morally* wrong? If so, why?

Everywhere I have gone since that television program I have run into conversation about gambling. Almost without exception people tell me, frequently with a sheepish grin, that they gamble and see little or nothing wrong with it. As a matter of fact, the American Institute of Public Opinion found by a survey that about 45 per cent of our adult population indulges in some form of gambling. Fifty million Americans *can* be wrong! And they are—dead wrong. But can one make a case against gambling? Does gambling have moral significance?

Religion's Argument

There are five principal reasons why the Protestant church is unalterably opposed to gambling, all gambling, in all its forms.

In the first place, gambling damages personality. The New Testament, especially the 15th chapter of Luke, makes it plain that the most precious thing in the world is human personality. What has this to do with gambling? Here is a $50-a-week clerk who, in the main, functions normally on his income. Suppose he wins $200 on a $2 bet. He now has taken out of society $198 and has put little or nothing back. This does something to him. He is now likely to be rendered incapable of functioning normally at his old job, especially if he wins bets several times. He has learned what seems to be a short cut. Greed enters the picture and he may come to feel that he was a fool before to work so hard for so little. Something has happened to this man's moral life. Gambling does something to people's characters and what it does is not good.

This is a familiar story to every pastor. Here is a family man who is respected because he is a responsible citizen. This gambling disease lays its hand upon him and he becomes an embezzler or worse. Usually he becomes pauperized, sometimes seeking escape by way of suicide. I have seen this thing destroy otherwise good men too often to think that there is anything good about it. It does something to character.

Gambling Corrupts All It Touches

But that is not all. Gambling corrupts everything it touches. The racketeers go in for it in a big way. The company it keeps reveals something of its nature. It endows mobsters who buy political—that is, police—protection. This matter of racketeers taking part in government ought to alarm America. Senator Kefauver found that this can be controlled in states where gambling is illegal, but where "gambling receives a cloak of respectability through legalization, there is no weapon which can be used to keep the gamblers and their money out of politics." Gambling ties in with narcotics, prostitution and all forms of illegality and immorality. Gambling now supports a network of evil which threatens to corrupt this nation. Supporting anything which corrupts others is morally wrong.

In rebuttal, those who favor legalizing gambling to control it usually point to Nevada as a shining example of

both how legislation can keep gambling free of corruption and how state treasuries can be filled with easy money. The Senate's committee tore this argument to shreds when it said, "As a case history of legalized gambling, Nevada speaks eloquently in the negative." And the senator from Tennessee adds: " . . . both morally and financially legalized gambling in Nevada is a failure." The facts behind this conclusion, as revealed by the committee, are plain: (1) The state of Nevada receives a pittance in comparison with the amounts the gamblers extract from the public. (2) Reno and Las Vegas have become headquarters for some of America's worst mobsters. This has resulted in more expense for police protection. (3) Gambling is an economic blight. In *Crime in America* the author says that Senator Hunt, a member of the Senate's investigating committee, testified that when he was governor of Wyoming gambling was outlawed and immediately business increased and thus sales tax revenues rose.

In the next place, the gambler assumes the right to take out of society more than he puts in. This is what Ray Sprigle meant when he said gambling is "an easy form of theft." Gambling then is stealing and is a violation of the commandment, "Thou shalt not steal." The original meaning of the word "gambler" was "a fraudulent gamester." The gambler is a fraud. He sets out to take something that is not his. The Seigels and the Costellos make no pretense at an honest bargain. The gambler is a fraud first, last and always. Jesus had a good bit to say about honesty, sincerity, integrity.

Our story is but half told. Gambling is a denial of the Christian teaching of the stewardship of possessions. Everything the Christian has comes from God. God owns all our money, as well as our time and talents. The Christian is responsible as a trustee for the property in his possession. Will a man rob God? He cannot render a satisfactory account of his stewardship when he has thrown money away which could have been used constructively, or when he has acquired money which cost him nothing in skill, intelligence or labor. There are four ways property can change hands: by gift, by fair exchange, by stealing and by gambling. Only two are moral in the light of what we know about this moral universe and about the righteous character of God.

Denies Man's Chief End

Our case would not be complete without saying categorically that gambling denies man's true ideal. In the Bible, man's true goal is sometimes set forth as the establishment of the Kingdom of God on earth, sometimes as the attainment of eternal life. One of the great creeds puts it, " . . . to glorify God and to enjoy him forever." The wise man, in the biblical sense, is the man who has a clear vision of this true goal or ideal of life and pursues it persistently. This gives to life harmony, strength and worth. By no stretch of the imagination can it be argued that gambling glorifies God. It glorifies Lady Luck, chance, hunches and rabbit-foot superstition.

In the face of the charge then that we are fanatical, ethical religion and Protestantism must oppose all gambling. Just as we cannot approve a little murder, a little housebreaking, a little incest, so we cannot countenance a little gambling. The Roman church's approval of gambling because the money goes to good causes shows that it is interested in power, not people. The end does not justify the means when the means corrupt character.

The case against gambling is not a flimsy one. It is watertight, being based upon incontrovertible fact and experience. Let the church say so.

Christianity and Profits

By Edward J. Meeman

A NUMBER of missionaries who had found it necessary to leave China met some time ago and explored this question: Wherein have we failed that we have lost China to communism? They did not spare themselves. They found certain things they should not have done, certain things they should have done. Yet as I read the account I felt it furnished proof not that they had deserved to fail, but that this very willingness to undergo searching self-examination was further proof of a virtue that deserved to have succeeded. I felt that it was we back home—we the main body of the Christian faith, we the citizens of a civilization which thinks of itself as a Christian civilization though it of course contains other elements—it is we back home who have failed, and not those self-sacrificing Christian soldiers, our missionaries, whom we have flung out into the front lines.

It is we laymen who have failed to back our missionaries and our ministers. Our ministers too have failed in not inspiring and leading us laymen successfully enough. I do not mean that we have not backed the purely "Christian work" of the missionaries. I mean that we have not backed them up by creating a Christian society back home—Christian in politics, Christian in business and Christian in its arts and amusements—of which they could be the advance guard and foreign representative. I shall discuss here the Christian economic system we do not have, but might have.

It has been said that the cross follows the flag, or the flag follows the cross, and that trade follows the flag. The extreme critics of capitalism have put a cynical interpretation on this. They have said or implied that business sent the missionaries ahead to soften up the foreign peoples for exploitation. If there is truth in this, there is not much truth in it, and it happened long ago. The overwhelming majority of businessmen who have financed foreign missions have done so not as businessmen but as Christian laymen, with the pure and unselfish motive of making available to all men the salvation that lies in the words and

spirit of Jesus Christ, so that the earth might "be full of the knowledge of the Lord as the waters cover the sea." Insincerity has been rare and decreasing. Our failure has come not through a lack of sincerity but through a lack of imagination. We have not seen how we might build a Christian society at home to back our missionaries abroad, a Christian economic system we might export.

Capitalism Should Have Evolved

Capitalism should have evolved into universal profit-sharing several generations ago. At last profit-sharing has been introduced, and by some of our largest and most respectable business concerns, such as Sears-Roebuck, and it is spreading rapidly. But it isn't spreading rapidly enough, for only a profit-sharing capitalism can meet the need of our times. Capitalism has failed to win universal acceptance, not because it is a form of life unsuited to today's world, but because it has suffered from arrested development. By the logic of capitalism's own philosophy, profit-sharing should have appeared very early in its history to round out the system and complete it. Instead, profit-sharing was late in appearing and has appeared only here and there.

What is the logic of capitalism that requires profit-sharing? Capitalism says that profits are the reward of enterprise in serving the public. This enterprise is the enterprise of labor as well as of management and the capitalist. In a business or industry which is running well, the wage workers have the same pride in the business, the same willingness to do more than they are paid for, as the boss. The boss succeeds to the extent that he is able to generate this enthusiasm and *esprit de corps* in his force. Why then should only he get the bonus? Why then, if a good production in quality and quantity results in healthy profits for the owners, should not all those who work in the business share in those profits?

Would Labor Share Losses?

There will be this reply: The rising standard of living, aided by the unions, has got the regular rate of pay so high that labor is already sharing the profits; the cost of labor is far and away industry's greatest cost; the management which keeps such a business running has done all that needs to be done for labor and deserves the variable rewards that come from profit-taking. Besides, says the reply, turning to a bitter question, labor would share the profits, oh, yes, but would they share the losses?

It is true that the fixed labor charges on business have become very high and heavy, perhaps too high and heavy for safety. It is very probable that we would have a healthier economic system if fixed wages were a smaller part of labor's total compensation than they are now. If the variable returns from profit-sharing were a larger part I believe labor would share the losses when necessary. Employees with their savings came to the rescue of that good boss Thomas Mitten, the Philadelphia street railway magnate, when he was in financial need. Only recently packinghouse workers in Detroit worked without pay for several weeks to get a business going which had been forced to close down. Notice that I say, "when necessary": it will not often be necessary that labor share losses beyond foregoing its share of nonexistent profits. A well organized business will have reserves to continue the minimum employment which is necessary to the health of society.

Profit-sharing is needed to bring that principle of mutuality and that sense of togetherness which are required to unify our society. The failure to share profits systematically and widely has engendered the class conflict, which has brought turmoil to the Western world and furnished the excuse for setting the East against us. A profit-sharing capitalism is something we can export. No dark-skinned savage is too illiterate to understand this: "Let's work together and we will both make some money." When it is a profit-sharing capitalism that we practice in other lands, the propaganda which accuses us of exploitation and imperialism will have no force.

The Ethics of Profits

The failure to share profits fairly and widely has brought doubts of the ethical rightness of the profit system. There should be no such doubt. There's nothing much wrong with the profit system except that too few have shared in the profits. Only when the overwhelming majority are sharing in the profits shall we be able to say truly that we have a profit system. Profits are the margin without which we have losses and the system fails to function. They are more than that. They are the principal source of private wealth. Without profit, we can have no private enterprise and no private philanthropy.

If profits are important because they are a source of private property, we have to know why property is important. Property is important because responsibility for it develops the individual's character; because possession of it, if that possession is guaranteed by law, gives the individual freedom—freedom to obtain his education where he chooses, work where he chooses, quit working when he chooses, and move about. All this without dependence on other persons, on a labor organization or on a government.

It has been well said that the remedy for the evils of democracy is more democracy. The remedy for the evils of the property system is to make all people property owners.

Economic Asceticism

Some early and medieval Christians took the wrong road of asceticism. They condemned the life of the flesh as evil. They did not think it possible to find good through it. Today's religionists who condemn the private property system in itself, rather than its evils, are economic ascetics. Economic asceticism, it will be found, is the wrong road.

Yet we have foolishly sought a remedy for the evils of the property system by attacking the institution of private property. Liberals have been traveling the wrong road. They have sought the remedy in the labor union movement, with the result that the labor movement has become so big and powerful that it threatens to become a new tyranny. They have sought the remedy in a more powerful government, though it is fundamental in all liberalism today that that government is best which governs least. They have sought the remedy in socialism and tolerated communism, though the danger is great that a powerful state will become a corrupt state and a slave state. Power is in the hands of those who own property. Distribute property widely and you distribute power widely.

The free society has more than one economic form. We

should have some socialism, such as the TVA. The cooperative which pays its fair share of taxes is a desirable economic form. But in this time the profit-sharing corporation is the most practicable means we can use for human well-being. Profit-sharing is private socialism; it is a needed substitute for state socialism.

Christianity and Profit-Sharing

The Christian religion, especially modern Protestantism, inculcates respect for the worth of human personality. The widest possible ownership of private property promotes human dignity. Let us work for a profit-sharing capitalism which promotes this. Such a capitalism can go to foreign shores, and our missionaries need not be ashamed of it or fear that it will not prove welcome or make them unwelcome.

The missionaries will have plenty of work to do even among the practitioners of a profit-sharing capitalism. No economic system will work well unless it is worked by men who have learned that they are the sons of God and behave as such. But a Christian can earn his daily bread in a profit-sharing industry without hypocrisy. In our time, profit-sharing is the essential beginning of the establishment of the Kingdom of God.

BOOKS

Religion Is the Issue

A PROTESTANT MANIFESTO. *By Winfred Ernest Garrison. Abingdon-Cokesbury, $2.75.*

WHEN I asked for the assignment to review this book the literary editor demurred. "I'm afraid," he said, "our readers will think it's an inside job." ("Winfred Ernest Garrison," the jacket divulges, "has served for 28 years as literary editor of The Christian Century, one of interdenominational Protestantism's strongest voices."—*Advt.*) Well, this *is* an inside job. So what? We who are here on the Century consider ourselves fortunate beyond measure to have Dr. Garrison on our editorial team, for we doubt whether there's a man in America who knows more about more things than he does or can put his knowledge to better use when he sits down in front of a typewriter. So we knew that when he agreed to write a book on the Protestant-Catholic issue, it would be a humdinger. It's exactly that—a humdinger. And if it is an inside job to say so, the "inside" part is that one who has worked alongside Garrison for all these 28 years knows that on this subject he couldn't write anything but a humdinger.

For this is one subject that "W.E.G." knows inside out, up and down, front and back, fore and aft, through and through, *in toto* and *in extenso*. There may be gaps in his knowledge of Navajo folklore or Renaissance painting or Icelandic runes or the best route for a cyclist from Windermere to Liverpool, complete with appraisal of the inns along the way. Mind, I don't say there are. I've never discovered any. I only say there may be. But on this subject —what Protestantism is and how it differs from Catholicism and why—I am as sure he knows all there is to know as I am that Serkin knows all there is to know about playing the piano. Here he sets forth the distilled essence of that knowledge.

Which is a way of saying that this is not a scholar's book, but it is an immensely useful one. It is the work of a scholar who knows how to say what he wants to say with entire clarity and a logical progression of ideas which never gets off the main track or bogged down in erudition. There have been a number of useful writers in this general field lately—Nichols, Blanshard, Moehlman, to name some of them. Yet I question whether any of them has written anything as *useful* as this book of Garrison's. Useful, that is, in the sense that a speaker can build on it with confidence that his product will be sound, coherent and convincing. Or in the sense that it can be given to a group of laymen with hazy ideas and tepid interest and they will come out with quickened interest, clear ideas and lasting knowledge.

Here's the way Dr. Garrison has laid out his book. He starts by defining Protestantism —what it is and what it isn't. Then he proceeds to summarize Protestantism's affirmations. Some of these, he shows, it shares with most religions; some with all other branches of the Christian faith; some are distinctively its own. Then he takes up the religious beliefs and church practices which, as he puts it, are "alien to the Protestant spirit." One chapter in this part of the book has the forthright title, "Protestantism Denies." And finally he winds up with a climactic affirmation: "Protestantism's Word to the Modern World."

From such an outline it can be seen that there's plenty of emphasis on the positive nature of Protestantism. I could not help thinking of this earlier this evening, before I began to write this review, when I ran across this passage in the first installment in the *Saturday Evening Post* of Whittaker Chambers' account of his part in the Hiss trial: "A man is not primarily a witness *against* something. That is only incidental to the fact that he is a witness *for* something. A witness, in the sense that I am using the word, is a man whose life and faith are so completely one that when the challenge comes to step out and testify for his faith, he does so, disregarding all risks, accepting all consequences." That is the conception of Protestantism which Garrison is presenting here. He is a witness *for* something, and it is something of vital importance.

But the other side cannot be evaded and Garrison doesn't even try. Some speakers and writers recently have been talking much as though the only issues between the Roman Catholics and the rest of us are political or social or even medical. If only the hierarchy would take a different line on public aid to parochial schools or would quit trying to tell us what movies we can see, these commentators seem to be suggesting, our differences would drop out of sight. Garrison will have none of that. His Protestantism is against Romanism because it embodies "ideas and practices . . . which misrepresent the character of God, corrupt and pervert the idea of the church, and do violence to the dignity and the rights of man." In other words, the fundamental thing with which his Protestantism is concerned is *religion,* and it rejects Roman claims on religious grounds. Which, it seems to me, is the heart of the matter.

I have been a little amused by a letter from Dr. Garrison in which he confesses that he's uncomfortable about that word "Manifesto" in his book's title. It is a title, he says in the book, which he accepted from a friend. But he thinks it is too "big" for what he has written; it seems to be claiming too much. One who reads his foreword should be in no danger of misunderstanding his use of the word: "The dictionary definition . . . suggests that a manifesto is usually issued either by a 'person claiming large powers' or as 'a statement of policy or opinion, issued by an organization, party or school.' . . . It would be impossible for any person or organization to put forth what would be in this strict sense a Protestant manifesto. On the other hand, anyone who thinks he knows the facts may speak unofficially. The concurring opinions of several persons whose judgment is widely respected fortify me in the belief that, for substance of doctrine, this is a true statement of the common loyalties, convictions and attitudes of Protestants. This is all that I mean by 'Manifesto.'"

On these terms, surely the author may be permitted his use of "Manifesto" without any accusation of vainglory. If the day ever comes when Protestantism can unite sufficiently to issue a manifesto of its faith which measures up to the Websterian test, it will

be found not to differ much from this personal declaration.

PAUL HUTCHINSON.

Books in Brief

THE PORTABLE MELVILLE. *Edited by Jay Leyda. Viking, $2.50.* On the fair assumption that everyone interested in Melville already has a copy of *Moby Dick,* that supreme classic is omitted, except "Father Mapple's sermon," its finest passage. Two novels, *Typee* and *Billy Budd,* are given in full, but the latter is really only a long short story. In addition, this anthology contains substantial sections of four other novels, some short stories, letters, journals, poems and other Melville miscellany. A grand selection from the works of one of the greatest American writers; but all the rest of Melville is supplementary to *Moby Dick.*

THE GROWTH OF WESTERN CIVILIZATION. *By A. E. R. Boak, Albert Hyma, and Preston Slosson. Appleton-Century-Crofts, $6.00.* Any good textbook on the history of Western civilization is also a good book for intelligent people to read even though they may not be students. If it is not that, it is not a good textbook. This 900-page work by three University of Michigan professors of history has already passed through three editions in the 13 years since its first publication and has won general approval by the profession. It is one of the better books that aim to present the total current of culture west of the Euphrates from the Old Stone Age to the "police action" in Korea.

SPINOZA DICTIONARY. *Edited by Dagobert D. Runes. Philosophical Library, $5.00.* The words defined in this "dictionary" are all the key words and phrases in Spinoza's system of philosophy. The definitions are quotations from Spinoza. In treating such topics as "essence," "God," "happiness," "mind," "law," mere definitions are of course not enough, nor are the expositions limited to such brief and bare statements as that term might suggest. A handbook of this kind is no substitute for the consecutive text of the *Ethics,* but should be an excellent aid to students of it.

W. E. G.

CORRESPONDENCE

Don't Ratify!

SIR: I have been shocked by the approval of the Japanese peace treaty by The Christian Century in two articles—one an editorial, the other written by Stanley Stuber. Neither sees the real truth of the treaty —its injustice, dishonor and the false claims of independence and sovereignty for Japan made by its sponsors.

Omission of reparations from the treaty was not for any good purpose, as the Century implies, but to buy Japan over to rearming for war, to allowing U.S. troops to remain in her country and U.S. rule of her Ryukyu and Bonin islands, and to induce her to ignore or forget her new constitution. It worked, but to the shame of the United States and the Japanese government, though no one seems to see this.

All this certainly does not give Japan independence and sovereignty, but she will continue to be an occupied country, still dominated by the conqueror. She will have no say about her relations with Russia, but will be used as a partner and a military base for war with that nation. That is the main purpose of the treaty.

There is much opposition to the treaty in Japan, but our newspapers say nothing about this. Last spring when Mr. Dulles was in Japan working on the treaty, the women of the upper and lower houses of parliament, of whom there are 32, and 27 representatives of the Japan League of Women Voters, W.C.T.U., Democratic Women's League, Women's Peace Association, Association of University Women and the Y.W.C.A. presented him with a petition of protest against the treaty and the rearming of their country, but Mr. Dulles has ignored them.

In the summer a noncommunist National Congress for the Promotion of Peace was formed, claiming 3½ million supporters—Christians, Buddhists, Shintoists, cultural groups, labor unions and women's societies all over the country. Under its auspices, 20,000 Japanese in Tokyo demonstrated against the treaty on the day it was signed in San Francisco. Their program, besides the above, opposes the use of Japan as a military base by any nation; calls for maintenance of the constitution, neutrality and an over-all treaty with all former belligerents, including China and Russia; freedom of speech and assemblage; and rejection of all acts of war and violence. The congress is building an organization in every prefecture in Japan.

These Japanese, even the Buddhists and Shintoists, put American Christians to shame. We seem to have lost all sense of truth, justice and honor—in fact all moral sense. Do we have to be bombed too before we recover the ability to distinguish between right and wrong?

MRS. E. GRAHAM WILSON.

Bronxville, N. Y.

Christ's Unity

SIR: It is curious that churches advocate intellectual unity whereas not one maintains complete unity among its own members. The Roman Catholic Church, of which I am a member, could scarcely find two members who understand their religion in an identical mode. The unity of Catholics is the unity of children in a family who accept everything their parents teach them, on the basis of "father and mother know best." The doctrine of the church is not united on the important question of whether each individual is obligated to strive for personal perfection. Dominicans and Carmelites reply in the affirmative; Jesuits in the negative.

The unity for which Christ prayed was from that moment answered affirmatively. To think otherwise is to believe that the Son could formulate a prayer which the Father refuses to grant. The unity for which Christ prayed is not the unity of ideas. Individual human minds never perceive the full circle of truth but merely certain segments, conditioned by a hundred external circumstances. The unity of soul can exist independent of the lack of intellectual unity.

A Jesuit missionary, recently returned from nine years in a Muslim country, made this statement to a retreat group: "I have assisted at the death of saintly Muslims whose souls, I am morally certain, went straight to heaven."

Unity of spirit lies in the identity of the degree of adhesion to God on the part of souls of whatever creed or belief, who are on the same level of spirituality. The classic instance is the visit paid by St. Louis, king of France, to St. Francis of Assisi. They embraced, then without speaking a word remained together in silence for an hour. Again they embraced and the king departed. St. Francis' disciples chided him for his silence. Replied St. Francis: "Our souls were in such profound union in God that words were superfluous, and we parted in the greatest joy and consolation of heart."

Washington, D. C. DAVID WARD.

Dr. Adams Was Pinch-Hitting

SIR: As the new chairman of the National Council committee on headquarters location I would like to correct a wrong impression that might be created by your otherwise excellent editorial of Jan. 30, "Find Criteria Inadequate." I refer to the statement that "Earl Adams, secretary of the committee, so far forgot his supposed neutrality as an employee of the National Council that he presented considerations in favor of a New York location, including an architect's drawing of a proposed headquarters skyscraper."

This is unjust to Dr. Adams, who has been eminently fair and impartial. He was simply reporting on communications received. As secretary of the committee he read three communications in behalf of New York city, three in behalf of Columbus, three from Pittsburgh, a telegram from Indianapolis, and letters from other inter-

ested communities. It was at my personal request that he submitted the New York presentation, since there was no official New York delegation present. It would have been better if New York had sent a delegation as the other cities did, but Dr. Adams was pinch-hitting in the emergency.

Let me assure you that the committee will make every effort to prosecute its task promptly and vigorously. It is our desire to consider objectively every section of the country concerned. We shall welcome all communications, whether from individuals or organized groups, particularly such letters as will be helpful in determining the criteria in judgment. You are right in stating that the ultimate decision may influence the strategy of church life for the next hundred years. EDWIN T. DAHLBERG.

Delmar Baptist Church,
St. Louis, Mo.

National Council

SIR: I want to express my deep appreciation for your continued editorial comments regarding issues confronting the National Council of Churches of Christ in America. It would be a tragedy for America if organizational procedure should stifle the prophetic voice within American Protestantism. RAYMOND R. PETERS,

General Board, General Secretary.
Church of the Brethren,
Elgin, Ill.

From Dr. Mackay

SIR: Will you kindly allow me to correct a wrong impression. In the report of the Toronto meeting of the Foreign Missions division of the National Council of Churches in The Christian Century of Jan. 23, I am reported as having advocated that "as soon as practicable the International Missionary Council be incorporated into the World Council of Churches." What I thought I said, certainly what I intended to say and have consistently maintained, is that the International Missionary Council can never be merely "incorporated" into the World Council of Churches. It can never become a mere department, the missions department, of the World Council.

At the present stage in the development of the ecumenical movement the path of Christian wisdom would seem to be this. It is more important that the two main ecumenical bodies continue to explore in adventurous endeavor how the "association" existing between them can become ever closer and more fruitful than that time should be consumed in evolving a pattern of organizational fusion. Let us who love the unity of Christ's church and long to see it assume its worldwide missionary responsibility disabuse our minds of a dangerous fallacy. In the spiritual order mere structural bigness need not necessarily engender greater prophetic insight, greater redemptive action, greater organizational efficiency or greater human harmony.

The structure, the genius and the basic function of the World Council of Churches are so different from those of the International Missionary Council that the question of immediate and paramount importance is to strengthen their associative relationship as independent partners, rather than to consummate their nuptial union. The two bodies must grow together on the road of loyal devotion to the church's mission; they must not be simply pieced together at an ecclesiastical table. JOHN A. MACKAY.

Princeton Theological Seminary,
Princeton, N.J.

Swomley's Eisenhower

SIR: Because I am in sympathy with the position John M. Swomley, Jr., represents (Jan. 30), I am all the more disturbed that he finds it necessary to make his case against Mr. Eisenhower's candidacy by misrepresentation, appeals to prejudice and non sequiturs.

This kind of argument, based upon guilt by association—with a uniform—involves a basic intellectual and moral dishonesty which seriously weakens our pacifist position, if it does not altogether demolish it. If the pacifist is to make his case, he must obey with utmost rigor the canons of logical thought, fair presentation, and sympathy with opposing positions, which are the heart of integrity, both moral and intellectual. To argue on any lower level is already to have abandoned the only moral foundation for pacifism. EMERSON W. SHIDELER.

Iowa State College,
Ames, Iowa.

SIR: We may be grateful to John M. Swomley, Jr., for the careful research he has put into clarifying Gen. Eisenhower's position on important issues. Unfortunately there are several features of the article which make us question the author's capacity for fair and objective reporting.

It is remarked that Eisenhower is a military man, and it is therefore inferred that he must be a "militar*ist*."

It is remarked that Eisenhower is a patriot, and it is then assumed that he must be a "nationalist."

It is suggested that the reserve training program is sabotaged by regular army leadership because that program stands in the way of compulsory military training. Would it occur to the writer that the real reason that program is viewed with disfavor is that, in peacetime, it tends to become the tool of political favoritism and the abode of military incompetence?

A bit of casual kidding between Ike and an "embarrassed farm boy from Kentucky" on the subject of girl-friends is adduced as evidence that Ike is willing to encourage his soldiers to "exploit the native girls."

It is remarked that a good military man must "follow the army line." Does it occur to the writer that one way Ike follows the military line and his training at West Point is his present scrupulous avoidance of political discussion while he holds a military post? Or is this instance of his respect for the subordination of military authority to civilian authority to be taken as further proof of his militarism because he learned the principle at a military academy?

If Mr. Swomley feels that I have misrepresented his essay by the arbitrary isolation and high-lighting of certain remarks of his, I must say that it seems to me that this is precisely what he has been doing with the public utterances of Gen. Eisenhower.

But let us get to the main point. Apart from the machinations of the sinister devotees of "free enterprise and military service" which are alleged to be behind it all, what gives Ike his enormous popular appeal?

1. Ike has the spirit and the manner of the genuine democrat, the man of the people. The intuition of the people in this matter is a sound one. Anyone in the high brass who can convey this quality of his personality to the average enlisted man in wartime has accomplished something of a miracle. This is what an Eisenhower can do; it is what a Gen. MacArthur can't do. And, incidentally, you don't address the other general as "Mac"!

2. Eisenhower has demonstrated his skill in getting teamwork out of conflicting personalities—Montgomery, Bradley, Patton—and out of diverse nationalities—British, French, American. Does Mr. Swomley really think that the trust and cordial good will shown to Ike by the leaders of various European nationalities is due to Ike's being a rabid nationalist?

3. Above all Eisenhower remains an embodiment of the old-fashioned homely virtues of devotion to duty, personal integrity, courage, fair play and resolute idealism. If these virtues are not sufficiently in evidence in our civilian leadership, is that a reason for denouncing the military or for scrutinizing our civilian ethics?

If Ike isn't the man, then who is? Is it Sen. Taft, with his strong MacArthur support, offering us a coin stamped "Isolationism" on one side and "Imperialism" on the other side? Is it Harry S. Truman, with his heroic devotion to civil rights and liberties, and his equally heroic ineptitude in the face of enormous political corruption?

Personally I am still horribly and uncomfortably open-minded on the subject. But before I can allow myself the luxury of denouncing leadership because of its military connections, I shall have to find civilian leadership that gives promise of doing better, or even as well.

ROBERT E. FITCH.

Pacific School of Religion,
Berkeley, Calif.

U.M.T. Filmstrips

SIR: Your readers who are concerned about UMT may be interested in knowing that the National Council Against Conscription has a series on UMT of three filmstrips in color, with records. Information may be obtained quickly from our New York office, 513 West 166th St., New York 32, N. Y. ALONZO F. MYERS.

New York, N. Y.

NEWS of the CHRISTIAN WORLD

Discuss Church, Social Welfare

Rhode Island Church Council Sponsors Institute on Problem—Vandals Molest Baptist Property

PROVIDENCE, R. I., Feb. 4.—Four discussion groups on the relation of the church to social welfare featured an institute sponsored recently by the Rhode Island council of churches at Central Congregational Church here. Seventeen social welfare and resource leaders from various state and community agencies participated in the program. Lawrence C. Cole, administrator of the Rhode Island child welfare service, who led one of the discussion groups, suggested that every pastor recruit from among his parishioners a team of social workers to help him in church welfare work. Howard W. Hopkirk of the National Council of Churches' social welfare department voiced a plea for "more clergymen trained in social work and more social workers trained in theology." The evening session was addressed by Katharine F. Lenroot, formerly director of the U.S. children's bureau.

New Church Council Gets Under Way

It is generally agreed that the recent reorganization of the Rhode Island council of churches has brought considerable new vitality into the work of Protestantism in the state. The organization started off with only four denominations, but it is expected that the new constitution will make it possible for others to come in later. At the annual meeting of the council assembly, it was pointed out that while the agency is set up basically on a denominational basis, churches desiring to come in individually will be welcome. . . . The new veterans' memorial auditorium here was packed to the doors for the concert which the Concordia College choir gave Jan. 10 under the auspices of the council. The council entered on this project, the largest it has sponsored, not so much for monetary gain as to provide an opportunity for the area's Protestants to unite for fellowship and the enjoyment of good music. Church choirs came *en masse*. The original sponsoring committee of 30 was augmented by some 200 sponsors, and church councils from near-by Massachusetts cities cooperated in the venture.

Baptist Church Suffers From Vandalism

Repeated acts of vandalism have been perpetrated at Union Baptist Church here during the past weeks. Time and again, members have worked all Saturday afternoon replacing broken window panes, only to find the new windows smashed when they returned the next morning for worship services. When police action was not forthcoming, the local newspaper stepped in and publicized the situation. As a result, the mayor has promised an investigation. Kenneth L. Cober, executive secretary of the Rhode Island Baptist state convention, says that the blame seems to rest on parents in the community, that in a predominantly Roman Catholic neighborhood it is difficult for a Protestant church to gain and keep the respect of the children of the majority group when the parents themselves are prejudiced.

Youth Observances Culminate In Mass Meetings

Andrew J. Young, student at Hartford Theological Seminary and volunteer field worker for the United Christian Youth Movement, has been working in 10 communities throughout Rhode Island helping plan simultaneous observances of Youth Sunday Feb. 3. He has been commuting from Hartford at his own expense to help insure the success of the meetings. Nearly all Protestant churches in the state carried out some special observance of Youth Week. Their efforts culminated in the 10 mass meetings on Feb. 3.

Salesman Conducts One-Man Mission to the Crippled

Thousands of crippled children in the east and middle west have heard of "Uncle Homer the Traveler"—Homer A. Palin of Bristol, R. I. It all started in July 1950, when Palin, a salesman, decided to send a postcard to an 11-year-old girl bedridden with polio. This led him to think of other crippled children, so he began a list of their names. The list now totals over 1,000. Palin has personally visited more than 700 children in various hospitals throughout the 11 states to which his work takes him. He now has over 50 people helping him mail cards to the young patients, and Civitan clubs in some of the cities he visits have organized groups to help him. Palin is a member of the Gideons organization and of the Warren, R. I., Baptist Church.

Spur Use of Radio, TV In Religious Programs

Esther L. L. Roberts and Alan Brownsword returned from attending the religious radio and television workshop sponsored by the National Council of Churches' broadcasting and films commission in Schenectady, N. Y., last month with renewed enthusiasm for devising fresh means of using radio and television as aids to religion. Their attendance at the workshop was sponsored by the state council of churches. Dr. Roberts, a member of Warren Methodist Church, has written and directed a series of teen-age broadcasts. Mr. Brownsword, a member of Beneficent Congregational Church here, has served the council of churches as religious news reporter on its regular Sunday broadcast, "For Which We Live."

And So Forth

Central Congregational Church here is celebrating its 100th anniversary. Most recent preacher to visit the church as part of the celebration was Douglas Horton, minister of the General Council of the Congregational Christian Churches. The pastor is Arthur Bradford.

A number of Rhode Island churches have been experimenting with Thursday evening services. Mount Pleasant Baptist Church reports considerable interest in the new venture. W. W. RICHARDSON.

Acquaint Laymen With Their Task

Presbyterian Men in Annual Convention 'Talk Over' How to Advance the Cause of Their Churches

CHICAGO, Feb. 4.—Because the techniques and experiences of the National Council of Presbyterian Men (U.S.A.) are watched by other Protestant denominations which are anxious to see the men in their pews take more active part in their local church programs, its annual convention has a significance beyond Presbyterian boundaries. Its fourth annual convention last week brought to Chicago around 1,700 laymen, most of them paying their own way, from the 1,637 chartered chapters. This is almost twice as many as attended last year.

The council has as its professed purpose "to promote the Kingdom of God worldwide by encouraging Presbyterian men to serve Jesus Christ in the work of the church and to follow him in the vocations of common life."

Emphasis on the Practical

This convention pursued that purpose by providing opportunity in five simultaneous "talk it over" sessions (each repeated five times so all could participate) for the men to find out about the programs that the money they give and solicit from others is supporting. Panels presented the church's work in national and foreign missions, Christian education, and the $12 million General Assembly building fund campaign for seminaries and churches in new areas. One group was devoted to discussion of budget-raising techniques, centering around the "Every Man" plan devised for the council and now being tried out in some 400 congregations.

Briefly, this plan calls for division of the church's male membership into units of five men, one of them a leader who comes to know his team mates intimately, encourages them to attend and support the church and leads them in specific projects. As evidence of the increased participation the plan brings, it was pointed out that in churches where it was tried last year, giving by unit leaders increased 24 per cent as compared with a congregational increase of 6 per cent.

Concern for Sunday Schools

In the session on Christian education, it was evident that many of the men are going on from participation in budget and membership raising projects to stewardship of time and talents. A panel of Board of Education staff members and two young local Sunday school officers led a discussion that revealed deep interest on the part of ordinary churchmen in providing the best possible guidance for their children and in seeing that their Sunday schools get new attention, plus the service of men as teachers and officers.

The proportion of young men who were at this convention and took part in the discussions was greater than is usually noted at such gatherings. Throughout, the prac-

tical was emphasized. Many laymen declared that even if they had got nothing more than the helpful suggestions the "talk it over" sessions provided, the trip to Chicago would have been worth while. "I came here to find out what we are doing wrong, and I found out," was an often echoed sentiment.

Fellowship and Speeches

The sort of fellowship these laymen find in their secular clubs was much in evidence. First names were used; David Proffitt, Tennessee department store owner who has headed the N.C.P.M. this past year, was referred to as "President Dave." Dinner and luncheon sessions featured spirited singing of parodies of popular tunes and of a "Presbyterian Men's Marching Song," with words and music composed especially for the council. There were many jokes and much banter from the platform. No one seemed much surprised when a slip of the tongue led the Detroit attorney who presented gavels to the outgoing and incoming presidents on behalf of the Michigan delegation to bestow them on behalf of "the Lions."

At the opening luncheon, Moderator Harrison Ray Anderson outlined the history of the divisions in U.S. Presbyterianism and the tentative steps taken toward reunion in the past year. Then he made a spirited appeal that the Presbyterian Church be left free to be the church of God, that it be "not for sale" to any economic or political group. In the keynote address James W. Clarke, pastor of Second Presbyterian Church, St. Louis, warned with Calvinistic vigor against the temptation to Presbyterians to become respositories of "congealing conservatism," perfectly pleased with themselves and unaware of the need for active expression of their profession.

Wisecracks and anecdotes featured the Friday night lecture by Kenneth McFarland, former Kansas educator now lecturing around the country on "freedom of the individual" under General Motors and *Reader's Digest* sponsorship. Stripped of its fun and witty sallies at "Fair Deal" and foreign policies, his address constituted a tribute to individual responsibility and an equation of Christianity with free enterprise and the "American way." This country should announce her principles to the rest of the world, he said, and declare that those who agree are our friends, all others our enemies. The Presbyterian men loved it.

Dulles and Robinson

The next day, however, a somewhat different concept of Christianity was revealed in John Foster Dulles' thesis that right and justice are more effective than force, that material power is not enough. He warned that the mistrust with which many peoples view America's rising power is a danger signal that must be heeded.

James Robinson, pastor of the Church of the Master, New York city, one of Presbyterianism's largest Negro congregations, had not been scheduled for a convention appearance. But leaders of the "talk it over" session on the church's mission program had been impressed by the unprecedented enthusiasm of reports from overseas on the impact Robinson had been making on foreign peoples as a "truly Christian personality" during his six-month

(Continued on page 230)

Australia Tries Inflation Curbs

By Bank Restrictions, Discouragement of Wage Increases, Seeks to Ward Off Serious Consequences

MELBOURNE, AUSTRALIA, Jan. 17.—"Quit talking about a depression, or you may make one," Pres. Albert Monk of the Australian Council of Trade Unions has told workers in this country. The clothing and shoe industries, feeling the pinch of buyer resistance, have dismissed hundreds of workers, at least for the time being. The federal government's control of the banks is applying a "velvet glove" restraint on big spending by business houses. Says Prime Minister R. G. Menzies: "In our war against inflation there will be individual casualties, but the war must be won." Meanwhile, the city department stores, finding their shelves overloaded, are flying distress signals by organizing enormous sales. Lured by the bait of a few genuine economies, throngs of bargain-hungry housewives jostle each other in the midsummer heat for the privilege of spending thousands of dollars in order to save (perhaps) a few hundred cents.

Basic Wage Rises; 'Margin For Skill' Does Not

"Margins for skill" is an industrial phrase which may be much heard in the next few weeks as the result of a decision announced yesterday by Conciliation Commissioner Galvin. He was acting on a request from the metal trade workers for an increase in pay, but his decision affects virtually all branches of industry. What Galvin said was, in effect: "Inflation is bad enough now, with the quarterly increase in the basic wage, so the country cannot stand the further shock of an increase in margins for skill." In our scheme of things, the "margin for skill" is the difference between the basic wage automatically paid to the most unskilled operator and the wage paid to skilled workers. The basic wage is adjusted every three months in accordance with a cost of living index figured on retail prices of commodities and services in the six capitals and 30 country towns. In 1939 the basic wage was about $10; beginning next month, it will be nearly $30.

Why Bother to Become Skilled?

Unionists respect Commissioner Galvin's sincerity, ability and courage, but they are profoundly dissatisfied. The metal trade workers who asked for the increase have not had a pay raise since 1947. During that time, as the basic wage has been lifted regularly, skilled workers have seen a steady whittling-down of the rewards for training. Naturally they ask: "Why did we bother to become skilled?" Although adjustments in the basic wage are "compensation for prices already paid," higher wages mean still higher prices—and workers, whether skilled or unskilled, ask what benefit they really get. Meanwhile, it is seldom realized that clergymen are the forgotten men of the 1950's. While the purchasing power of money has dropped to one-third of its pre-

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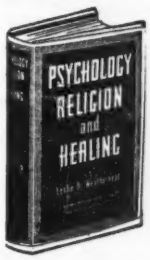

PSYCHOLOGY RELIGION and HEALING

By Leslie D. Weatherhead

The miracles of Christ—hypnotism—the pilgrimages to Lourdes—healing missions—the psychologies of Freud, Adler, and Jung: all of these and more have entered into man's search for health of body and mind. Of them all, Dr. Weatherhead inquires, what is the most effective method for building and maintaining total health, and for healing the physically and mentally sick?

Combining extensive knowledge of psychology and deep religious insight, Dr. Weatherhead examines the methods of healing through mind and spirit—from the practices of primitive man to all practices in use today.

Here is a sound and thorough survey of methods and a critical study of their principles, techniques, and ultimate values—valuable background information for pastors, counselors, doctors, and all who seek to help people overcome neuroses, functional illness, or everyday troubles.

The Contents

INTRODUCTION: MAN'S EARLIEST SEARCH FOR HEALING—EARLIER METHODS OF HEALING THROUGH RELIGION—EARLIER METHODS OF HEALING THROUGH PSYCHOLOGY—MODERN METHODS OF HEALING THROUGH RELIGION—MODERN METHODS OF HEALING THROUGH PSYCHOLOGY—DO MODERN PSYCHOLOGICAL METHODS OF HEALING NEED RELIGION?—DO MODERN RELIGIOUS METHODS OF HEALING NEED PSYCHOLOGY?—THE MODERN SEARCH FOR HEALING THROUGH PSYCHOLOGY AND RELIGION—APPENDICES.

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Church-Supported Schools Face Economic Dilemma

An interesting aspect of the current economic pressure is that the denominations which maintain their own schools are caught in a conflict between principles and profits on the vital issue of government aid for church-supported institutions. Most of the schools concerned—Anglican, Methodist, Presbyterian and Baptist, for the most part—find that they must frequently raise their fees in order to make ends meet. But they realize that this cannot go on indefinitely. At the same time, the government has a fat purse from which to provide bigger and better buildings and equipment and more and better paid teachers. It is probably fair to say that in this dilemma over the principle of separation of church and state, Anglican institutions are less worried than their other Protestant contemporaries over what the Roman Catholic Church will demand once the government concedes the rightness (if it does so) of public financial aid for private schools. If it were not for such weighty matters as prestige and the maintenance of tradition, many Protestant churchmen would be bold enough to say that the present crisis on the economic front should persuade the churches to abandon their independent schools, which in practice if not intentionally foster class-consciousness. Then all the churches' resources in money, manpower and ideals could be used to help to provide, through the tax-supported schools, a Christian education for all our future citizens.

And So Forth

Gordon Powell, formerly a Presbyterian minister, who for five years has given effective leadership to the Collins Street Independent (Congregational) Church here, will shortly become minister of St. Stephen's Presbyterian Church, Sydney.

Hedley Bunton, well known as a London Missionary Society worker in China, is the new minister of Brown Street Congregational Church, Newcastle, New South Wales.

After a six-month survey of Australia's waterfront conditions, Henry Basten, an overseas expert in port management, has submitted recommendations for improvement to the government. While retaining some useful present practices, the plan calls for a major effort in cooperation by government, unions, shipowners, employers and workers to bring about more streamlined customs procedures, faster movement of goods to and from wharves, and better labor-management relations. "Australia's future is threatened unless immediate action is taken to improve the turnaround of ships in your ports," Mr. Basten says.

After 17 years as youth director for the Presbyterian Church of Australia, this correspondent leaves tonight for New Zealand, where he will become secretary of the National Council of Churches and of the National Missionary Council. His new address: 87 Cashmere Rd., Christchurch, S. 2. He has found it an enjoyable and stimulating experience to belong for over nine years to the family of Christian Century staff correspondents.

ALLAN T. McNAUGHTON.

Racial Tensions Gradually Easing

Taylor Sees in South 'Decency Growing Amid Outrage'—Church Historical Materials Go to Nashville

NASHVILLE, Feb. 5.—This city, often referred to as the "Athens of the South" because of its eight colleges, is also the headquarters of a half-dozen denominational agencies and, with a population of only around 200,000, has more than 300 churches. Nashville also has its full quota of liquor stores, gambling establishments and slums. Although racial discrimination persists in churches, schools, hotels, eating places, public transportation and theaters, the city can be proud of the fact that in the past two decades it has substituted fine buildings for the poor and often dilapidated wooden structures which once housed its Negro schools, and has provided them with teachers as well trained and paid as those in the white schools.

Segregation Gradually Easing in South

Louisville, Ky., which long ago abolished the jimcrow seats on its buses, kept only one Negro teacher when it united its white and Negro city colleges. This sort of situation makes Negro public school teachers fear that many of them might be barred from teaching in the south if segregation were to be entirely abolished in the schools. The fact is that few Negroes are employed in public schools in the north, where nonsegregation is the rule. It is a paradox that as the Negro moves north, segregation practices there are intensified, while in the south, as educational opportunities increase, segregation tends to become less rigid. Increasingly, in the south, newspapers are capitalizing the "N" in "Negro," schools for colored children are being improved and interracial amenities multiply. Many impartial observers say that if the churches would match the labor unions in decrying segregation, it would decrease more rapidly. Labor is not altogether guiltless because of the reluctance of a minority of members to go along with broader policies, and ministers show signs of being ready to hasten the day of nondiscrimination were it not for protest from the pews. Tuskegee's annual report on lynchings listed only one for 1951. "Mass" lynchings are disappearing in the south, but killings by small groups continue.

Florida Ashamed of Moore Murders

Florida is showing signs of penitence as the result of the bomb-murder of Mr. and Mrs. Harry T. Moore. Gov. Fuller Warren, who had refused to move against a sheriff who shot two manacled Negro prisoners, has demanded justice in the Moore case and offered a large reward for apprehension of the killers. When a large interracial delegation called on him in connection with the case, he received them on a basis of equality and invited them to lunch. All over the south, the National Association for the Advancement of Colored People, as well as church groups, is sponsoring protest meetings and memorial services for the Moores. The Southern Conference Education Fund,

forthright organization of southerners fighting segregation, persuaded a large number of prominent Floridians to demand that justice be visited on the murderers. Meanwhile, Marian Anderson, famous Negro soprano, has given concerts in Jacksonville and Miami before nonsegregated audiences.

Southern Conference Education Fund Has Active Program

The Southern Conference Education Fund just now is concentrating its efforts on ending discrimination in education and securing treatment for injured Negroes when white hospitals refuse to admit them. Spelling out the organization's faith and endurance, a headline in its monthly *Patriot* reads, "Amidst Outrage Decency Grows."

Church Historical Societies Move to Nashville

The Disciples of Christ historical society has chosen Nashville as the future home of its libraries. The joint library of three of the city's colleges will furnish room for the collection for the next five years. Donations will be sought to support librarians for that period, and the plan is eventually to erect a $200,000 building. In this project, the Church of Christ and the Disciples are cooperating in a single undertaking for the first time in the 60 years since they split. The Church of Christ has around 70 congregations in Nashville, the Disciples only 6. The Methodists and the Southern Baptists are also planning to concentrate their historical material in Nashville.

Colleges Carry on Expansion

Libscomb College (Church of Christ) is planning a drive for $2 million endowment, plus annual running expenses. Its enrollment is now 638. The denomination's high and grade schools enroll 576 pupils. . . . The Rockefeller Foundation's general education board will give $7 million to Emory University (Methodist) at Atlanta as endowment to support its graduate work. This is the largest donation in Emory's current 10-year drive for $40 million. . . . Centenary College at Shreveport, La., one of the largest Methodist colleges in the south, has received over $2 million in gifts. . . . Fisk University here has received a gift of 252 pieces of African art to add to its already considerable collection. . . . Meharry Medical College here plans a $200,000 educational building. . . . Tennessee is building a fine new school for the blind which will double present accommodations. It has also transformed the state reformatory for Negro boys from one of the south's worst to one of its best. . . . Twenty church and other privately supported colleges in the south have now opened their doors to students on a nonsegregated basis.

ALVA W. TAYLOR.

Uphold Plan to Distribute Gideon Bibles

In spite of protests by a number of local citizens and by a rabbi and a Roman Catholic priest, the board of education of Rutherford, N. J., after conferring with its attorney, announced that distribution of Gideon Bibles would be made in the public schools to children whose parents consented, Religious News Service reports.

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The Contents

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PART II. RIVAL SECULAR FAITHS
What Is Right with Modern Life—Rival Secular Faiths: Scientism and Humanism—Christian Faith and Democracy—Nationalism, Racism, and Fascism—Capitalism and Communism

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Plan University For Indonesians

Needs and Possibilities Are Discussed at Meeting in Bandung—Survey Status of Theological Training

BANDUNG, INDONESIA, Jan. 22.—A committee to draft plans for a Christian university in this country was appointed at a meeting called by the Indonesian Council of Churches' executive Jan. 17. The committee includes three Westerners who plan to investigate the possibility of obtaining personnel and subsidies for the proposed institution from Europe and the U.S. Dr. Mulia, chairman of the council and of the committee and a former national minister of education, pointed out that the need for a university is so great that efforts should be made to open one by next September. Under the colonial government, he said, excellent Christian primary and middle schools were provided, but, unlike most of the other Asian lands, Indonesia had never had a Christian institution of higher learning. He said that the teacher-training and English courses given in the Christian Normal School buildings are already on a par with comparable courses in Indonesian universities and offer a basis on which to start the Christian university. Principal I. P. Simandjoentak of the normal school said much encouragement had come to Indonesia with the report from the United States that a gift of $1,000 had already been made for the proposed university following an editorial in The Christian Century.

Consider Status of Indonesia's Theological Training

At the consultation on theological education attended here Jan. 7-10 by delegates from the Higher Theological School in Djakarta, two Chinese training schools and nine regional middle-level theological training institutions, it was agreed that selection and training of ministers had a prior claim on the resources of the churches here. Of the 4,000 Protestant congregations in the nation, about 3,000 are served by ordained ministers, the others by laymen and teachers from the Christian schools. To educate these workers, the church has Bible schools for evangelists which require only six years of prior primary education, middle-level theological schools which require nine years, and the Higher Theological School in Djakarta which requires 12 years' preparation. The conference here recommended that the Higher Theological School be replaced by a theological training institution of university grade which would guarantee the full spiritual freedom of the church and constitute a place for theological research. It was pointed out that such an institution could provide badly needed Bible translators who know Greek and Hebrew, specialists in Islam and history, and instructors for the middle-level training schools.

Propose Standardization of Middle-Level Schools

Delegates agreed that the ordained ministers of the future must get their preparatory training in the middle-level theological institutions. It was revealed, however, that these schools vary considerably in admission requirements, content of courses and academic qualifications of teachers. These difficulties are expected to disappear as peace is restored throughout the nation and communications facilities are improved. The delegates adopted a common name for the middle-level schools—Sekolah Theologia (theological school). They also adopted a proposal that admission requirements, course content and the two-year minimum study period be standardized.

National Language To Be Used

The educators agreed that at least one theological text should be published in Indonesian for each of the courses offered in the middle-level schools. Heretofore, Dutch or one of the regional languages has been used. It was pointed out that the new national language has become the medium of instruction in the higher theological institutes. The delegates decided to exchange notes and bibliographies, to appoint authors, to circulate prepared manuscrips for mutual criticism, and to build up a fund to make possible preparation of the new texts. They opposed mere translation of Western texts on the ground that the subject matter, while Bible-centered, should be related to the life and experience of Indonesians. It was decided that English, rather than Dutch, should be the second language in the schools. Advocates of Dutch held that that language is already known by many of the students, that it is an important link between the Indonesian and Dutch churches, that Dutch theological books are cheaper than English ones, and that Dutch, along with German or French, is essential to an understanding of Continental theology, which Rector Müller-Krüger of the Higher Theological School pointed out is widely reflected in theological journals and books now being published in England and the U.S. Rajah Manikam, East Asia secretary of the World Council of Churches, urged adoption of English on the ground that it is the ecumenical language of southeast Asia, and that through it the student may become acquainted with most of the great ideas of the world.

Manikam Recommends Improvements

Dr. Manikam told the conference he was pleased to note the absence of denominational pressure or rivalry in the discussions, the "church-consciousness" of the Indonesian Christians, and the fact that the churches use a single national language. He criticized Indonesian theological education as having too many levels, too many subjects and too many struggling institutions. He recommended the granting of degrees, provision of a roving faculty to go from school to school, and exchange of students, staffs and literature across national lines. Most of the delegates reported difficulty in attracting students to the theological schools. Many qualified Christian youths, they said, prefer to enroll in the university or university preparatory schools in the hope of obtaining higher social positions and salaries on graduation. The low pay provided by the churches for their ministers was recognized as a factor in deterring young men from considering the ministry as a profession.

WINBURN T. THOMAS.

Help for Ethnic Germans Urged

U.S. Official Asks Churches' Assistance in Resettlement—Present Case of Iron Curtain Refugees

CHICAGO, Feb. 7.—The churches' help in resettling the 339,000 displaced persons brought to the United States up to Dec. 31, 1951, were commended by John W. Gibson, chairman of the U.S. displaced persons commission, in a recent meeting here with national leaders of the various religious bodies' resettlement programs. Then Gibson and Elliott Shirk, director of resettlement for the commission, pleaded for help in the second phase of the program—transfer to the U.S. of 54,744 refugees of German ethnic origin forced from their homes behind the iron curtain. This program must be completed before June 30, and 5,000 sponsorships are urgently needed now. Sponsors are asked to assure jobs, housing and inland transportation for these refugees, some of whom are already arriving in New York with no plan having been made for their resettlement.

CARE Consultant Seconds Appeal for Refugees

Francis X. Mayers, overseas consultant to CARE, agency for sending relief gifts abroad, declared here Feb. 2 that responsibility for caring for still another group of refugees—the 100,000 persons who have slipped through the iron curtain into western Germany—rests on the Western nations, particularly on the U.S. "Through the Voice of America and other publicity we have induced—if not invited—these people to leave the satellite countries," said Mayers. "Once in Germany, they can be given no promise of emigration, no citizenship, no housing permits, no work cards. They're the lost ones." And so, he said, they become mired down in the hopelessness of abandoned displaced persons' camps and shattered buildings. Mayers declares that long-range plans should offer settlement, emigration to Western nations and a chance for more young men to enter the U.S. army. For the refugees' immediate relief, he recommended sending CARE packages, particularly the new $15 tool kit designed to help in land clearance and cultivation and in house-building, and the 66-pound coal package. They may be ordered from CARE headquarters, 20 Broad St., New York 5.

Lutherans Urged to Express Convictions at Polls

At its recent semiannual meeting here the National Lutheran Council's division of welfare urged Lutherans to "exercise their right and duty to vote in political elections, seeking out and supporting candidates of godly character and convictions." "In a day of government by pressure groups, only the candidate who is guided by the principles of love for God and, therefore, love for neighbor, will be strong enough to withstand vote-seeking expediencies," a statement said. The division, which represents eight Lutheran bodies with more than 4 million members, also urged Lutheran nonprofit agencies and institutions to provide Social Security for their lay employees, a procedure now possible under the amended Social Security legislation passed by Congress.

Public Library Offers Free Films to Churches

The Chicago public library is offering a free film service to local churches. Its visual materials center now has over 300 16 mm. sound films adapted to all age groups, many of them suitable for use in religious education programs. They may be borrowed without charge by any organized group with a membership of over 25 meeting in a public place. Meanwhile, Chicagoans are claiming that since the Ford Foundation voted to allocate nearly $1 million this year to seven educational foundations here, the city has become the "adult education capital of the nation." Among such foundations which have their national offices in Chicago are the Adult Education Association, the American Foundation for Political Education, the Center for Study of Liberal Education of Adults, and the American Library Association. Meanwhile, the Great Books movement, promoted by Robert M. Hutchins while president of the University of Chicago, has exercised a wide influence in Chicagoland.

Congregation Pledges Action Against Discrimination

At their regular communion service Feb. 3, members of the Warren Avenue Congregational Church here signed pledges committing themselves to "demonstrate their belief in brotherhood by at least one new act that challenges the pattern of segregation and discrimination, remaining always nonviolent and acting in a spirit of good will." The congregation, in a rapidly changing neighborhood on the near west side, has among its members persons of varied racial and cultural backgrounds.

Retrial Results in Accused Policeman's Conviction

A criminal court jury on Jan. 25 found Michael Moretti, policeman charged with the murder of two youths after a drunken brawl, guilty, and he was sentenced to life imprisonment. The case had attracted the attention of church and civic groups when a grand jury last August exonerated the policeman and it became apparent that the state's attorney, to whose office he was attached, was shielding him. (See The Christian Century for Oct. 3, p. 1140.) Subsequent coroner's hearings, attended by civic and church leaders, brought out new evidence, and Moretti was indicted. The first trial, conducted in an atmosphere of sensationalism, resulted in a hung jury. The retrial was heard before Wendell Green, Chicago's first Negro criminal court judge, in a calm, judicial atmosphere. The verdict is interpreted as evidence that an aroused public is opposed to appointment of men to the police force on a political basis, as was the case with Moretti, and as a warning that injustice and misuse of authority by "trigger happy" police officers will not be tolerated.

And So Forth

Leaders of the American Baptist Convention and of the International Convention of Disciples of Christ met here jointly the last week in January to plan for the

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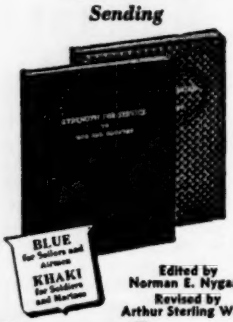

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three joint sessions to be held during their respective conventions here May 19-23. They announced that a joint communion service and a fellowship supper for pastors will be arranged. After the meeting, a statement was issued pointing out that no merger of the two communions is contemplated.

The Illinois state employment service has announced that hereafter all reference to race will be deleted from application cards signed by job-seekers.

Temperance Education, Inc., plans to send lecturers to the theological seminaries to combat a trend which Pres. Martin Hayes Bickman says exists there toward "the idea of the cocktail party and the cocktail hour."

Addressing the Chicago Executives club Jan. 25, Harry Emerson Fosdick declared that America, at the peak of her power, displays the "worst moral deterioration of all time." He listed as the three things necessary for moral recovery development of strong character in individuals, self-imposed codes of honor in all organized groups, and faith in democracy and in the spiritual traditions which lie back of it.

Charles Clayton Morrison, Ray Freeman Jenney, Carl S. Winters, James Luther Adams and Glenn L. Archer addressed the five large rallies protesting the appointment of an ambassador to the Vatican sponsored in different Chicago communities last week by Protestants and Other Americans United for Separation of Church and State.

VIRGIL E. LOWDER.

PRESBYTERIAN MEN

(Continued from page 225)

tour abroad for the Board of Foreign Missions. Hearing that he was in Chicago, they made a place for him at their two Saturday morning sessions. Robinson pointed out that America has grown in power until all the world is waiting to hear what she has to say. Is what she is saying, and doing, at home and abroad consistent with her claim to being a Christian nation? Not entirely, they are discovering—and something had better be done about it. The idea went over. Although only two-fifths of the delegates had heard him, when Robinson was introduced at the following luncheon—not to say anything, simply to rise and bow—he was greeted by two huge ovations.

Sen. Estes Kefauver had been scheduled for a speech, but other duties prevented his appearance. His place on the program was filled by Louis H. Evans of First Presbyterian Church, Hollywood, Calif. On Sunday morning, Stated Clerk Eugene C. Blake preached the convention sermon.

Officers' Slate Approved

The nominating committee appointed by the president from the executive committee submitted a single slate of candidates for national and regional offices. The men who fill these offices in turn make up the executive committee. The slate was approved. That this was anticipated was indicated by flyers certain delegates displayed giving the name of the new president as speaker at coming regional rallies.

The new president is Thomas E. Whiteman of Greenwich, Conn., senior elder in his church and a purchasing agent for the F. W. Woolworth Co. Mr. Whiteman plans

to retire and devote his entire time during the coming year to N.C.P.M. interests. Other national officers are Pres. Arthur M. Bannerman of the national missions board's Warren Wilson College in Swannanoa, N. C., senior vice-president; Steward J. Cort, vice-president of Bethlehem Steel Co., secretary; and Edmund J. Wolfe, president of the Bridgeport, Conn., Housing Co., treasurer.

Basis of Financial Support

Laymen here were obviously not all from the upper income brackets—badges from such places as Union Star, Mo., and Roaring Spring, Pa., testified to that. But convention lay leadership, as indicated on the official program, was confined to men engaged in business, manufacturing or the law. Officers explain that this situation is incidental, that the only criterion is to find the best man for the job. They add that although these men are economically successful, many of them started at the bottom, some of them have had no more than high school education, and all are devoted, humble Christians whose only concern is to serve their church, often at great personal sacrifice.

The fact that many laymen explain this preponderance of business executives in council leadership by noting that these men have provided most of the financial support of the movement during its difficult formative years and therefore deserve to guide its destinies, points up the narrow basis of the council's financial structure. As Lem T. Jones remarked in presenting the financial report, of the $250,000 which the movement has cost during its four-year existence, $100,000 has been accounted for by special gifts, with $80,000 of that amount coming from fewer than 200 persons. The various boards—and, for the past year, the General Council—have contributed some money, but no more than $50,000 of the total has come from the 50-cent annual dues which members pay. Mr. Jones announced that a new plan has been devised by Pres. Whiteman, whereby 2,000 "angels" will be invited to contribute $25 each, thus "broadening" the basis of support.

This year, for the first time, the N.C.P.M. took a tentative step toward social and political action. It passed a resolution opposing the Vatican appointment. Officers state, however, that the council does not aim to go much further in this direction, believing that its primary concern is simply to get men to "accept Christ" and become active in their churches, not to engage in "controversial" matters. Such activity, they hold, should be left to the General Assembly. M. F.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Another Man's Poison (UA) Bette Davis, Gary Merrill, Anthony Steel, Emlyn Williams. *Melodrama*, made in England and set on bleak Yorkshire moors, relates tale of neurotic woman novelist who kills her blackmailing husband, breaks up her secretary's romance, gets her comeuppance when partnership with husband's scheming associate backfires. An *overwrought, implausible* tale —for what it is, expertly done. **M**

Chicago Calling (UA) Mary Anderson, Dan Duryea, Gordon Gebert. *Drama.* Frantic efforts of ineffectual young man, whose alcoholic binges have wrecked his home, to find money needed to get his telephone reconnected so he can hear from distant estranged wife outcome of serious surgical operation on his young daughter. In the process, he touches the depths of despair, but finds a motive to fight back. A simply, inexpensively made film, using actual city backgrounds, more *honest, discerning* than many highly touted efforts. **M,Y**

Death of a Salesman (Col.) Mildred Dimmock, Frederic March, Kevin McCarthy, Cameron Mitchell. *Drama* from stage play presenting, in its study of the degeneration of a man who sought always to be "liked" but overlooked any worthwhile standards to live by, the tragedy of false aspirations, of devotion to material gain alone. A pitiless delineation of human frailty, realistically staged, *thought-provoking, intelligent.* A drawback is occasional tendency to picture hero as simply mentally unbalanced, thus weakening the moral argument. **M**

BEST CURRENT FILMS

For Family: Alice in Wonderland, An American in Paris, Beaver Valley, Cattle Drive, The Emperor's Nightingale, The Great Caruso, Kon-Tiki, Nature's Half Acre, No Highway in the Sky.

For Mature Audience: The Big Carnival, Bright Victory, The Browning Version, A Christmas Carol, Cyrano de Bergerac, David and Bathsheba, Decision Before Dawn, Detective Story, Fourteen Hours, God Needs Men, I'll See You in My Dreams, The Lavender Hill Mob, Oliver Twist, A Place in the Sun, The Red Badge of Courage, The River, A Streetcar Named Desire, Teresa. 2-20-52

National Lutheran Council Reports on Services

At its recent 34th annual meeting in Atlantic City, N. J., the National Lutheran Council's division of American missions announced that it had decided to reactivate its ministry to temporary communities, which had been terminated a year ago. It has earmarked $80,000 for this work in 1952 and $100,000 in 1953. Delegates heard that Lutheran World Action, the council's annual financial appeal, raised 95.3 per cent of its 1951 goal of $3,300,000. The funds will be devoted to interchurch aid in Europe, resettlement of displaced persons, orphaned missions, Lutheran World Relief, ministry to the armed forces, Lutheran cooperation in Latin America, and cooperative work with other churches. It was announced that since Lutheran World Relief was initiated by the council in 1945 as its material aid agency, it has shipped abroad 65,050,396 pounds of food, clothing, medicines and other supplies with a total estimated value of $19,852,146. Up to December 1951, the council's resettlement service had brought to the U.S. 30,647 displaced persons and refugees. Of these, 5,982 displaced persons and 1,104 ethnic German refugees came during 1951.

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Official government figures* show that over the years people have put down on the counter for meat a remarkably constant percentage of the money they have to spend. The average for meat is around 5½ per cent of the total.

In the boom year of 1929 consumers spent, out of each dollar of spendable income, 5½ cents for meat. In the depression year of 1933 this figure was 5⁴/₅ cents. In the prewar year of 1939 it was 5³/₁₀ cents. In 1950, the latest year for which figures are available, it was 5½ cents.

During this time, of course, meat prices fluctuated widely . . . but well in tempo with changes in the level of general prosperity of the country.

Do Meat Packers' Profits Influence Prices?

The answer is . . . *they do not.* Again, official government figures* (plus a recent Dun and Bradstreet survey) show that out of the average 5½ cents spent at the store for meat, the retailer uses 1 cent to cover all overhead costs and a modest profit, and pays 4½ cents to the packer for meat.

Of this 4½ cents, the packer pays out 3½ cents for livestock, 19/20ths of a cent for all of his costs of doing business . . . labor, freight, taxes and many other expenses . . . and earns *1/20th of a cent as profit.* This may be paid to investors for use of their money, or for improvements, or both. The figures include the value of by-products as well as meat.

The profit obtained by meat packers is so small that it has virtually no effect on the price of meat at retail.

As a matter of fact, if packers made no profit at all, consumers would be unable to see any difference in the cost of living—either in good times or bad.

*U. S. Depts. of Commerce, Agriculture, and Labor.

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